Shepherds

FEBRUARY, 1950

"See You in Church Sunday" PROGRAM GETS RESULTS

by Harold C. Eaton, Pastor
East Stroudsburg, Pennsylvania

SOON after we received the statement in the SHEPHERDS a year ago, of the "See You in Church" material which would be available for the ministers, the inspiration came to me that we should go all out on this matter. Accordingly we arranged for a weekly "See You in Church Sunday" broadcast which was carried on with much fruitfulness from the first Saturday of October to the end of May—for the first three months by our church alone, and later in co-operation with the Presbyterian and Lutheran Churches of our town. The program became very popular. Then along with this, we began to send out mail with the "See You in Church Sunday" stickers and to use the newspaper cuts.

As a climax one of the laymen of our church said to me, "We ought to have *that* on a big sign in front of the church." I passed the ball right back to him and suggested that I only needed someone to foot the bill. In his usual fine spirit, Brother Dale H. Learn said, "I'll take care of it." I believe it cost him $25 to have the sign made. Since it has been up, it has received a great deal of comment and I feel confident it has been the means (along with the other "See You in Church Sunday" activities) of building up every part of our church life.

For example, our Sunday school attendance during a very hot and busy summer exceeded the year previous from 50 to 100 persons each Sunday, with exception of only two Sundays. Our attendance in the morning and evening services has been very good. Although we do not keep a record, I believe they increased as well, and there are other beneficial aspects of the "See You in Church Sunday" sign, such as the turning of the mind and heart of the people of this community toward the churches. By and large we give thanks to God for this "See You in Church Sunday" idea.

A Barber Shop Helped, Too

The pastor of the Grundy, Virginia, Methodist Church, W. V. Pierce, obtained a number of "See You in Church Sunday" posters and put them in places of business in town. He found that businessmen were very glad to cooperate. In one instance, he found a barber shop operated by three young men. These men not only were glad to have the poster in their place of business, but also framed it, and hung it where all their customers could see it. This was early in 1949, and when the pastor was transferred to another charge in October, the poster was still in place.

PASTORS AND CHURCHES used more "See You in Church Sunday" materials for Lent last year than they did in the preceding autumn.

They find that these materials more than pay for themselves in increased offerings given by additional persons brought to church.

Study the *Tidings* Order Blank carefully to see what materials are available and place the order now for your Lenten campaign.

Some new, helpful cards are listed on pages 29 and 32.

Cover Photo by H. Armstrong Roberts

SHEPHERDS
February, 1950
Vol. 4—No. 5

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for their Membership and Evangelism Committee at the rate of seven subscriptions for $10.

Single copies, 15¢. Quantity orders of a single issue, as long as the supply lasts, 10¢ a copy.

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Materials for

Your Family Altar Service

How to Conduct Family Worship at the Table

Guy H., Oliver K., and Ira D. Black

A booklet of suggestions for Family Worship. This booklet tells not only what to do but also includes prayers, graces and Bible readings for family worship at the table. 15 cents per copy. Eight copies, $1.00. One hundred or more copies, 10 cents each.

The Family Altar

Roy H. Short, Hazen G. Werner, Roy L. Smith, *et al.*

A series of short articles on the subject of the Family Altar together with a number of family prayers. Pertinent and helpful material for all those interested in a Christian home. Single copy, 10 cents. Twelve copies, $1.00. One hundred or more copies, 6 cents each.

Christian Nurture in the Home

Charles C. Selecman

An urgent appeal for parents to resume their rightful places as the teachers of morality and the molders of character as well as the evangelists who should lead their children to Christ. Single copy, 25 cents. Twelve copies, $2.50.

The Marks of a Christian Home

Hazen G. Werner

Ten of the fundamental attributes of a Christian home are described here in a booklet that will be especially valuable for those just establishing their own homes. Single copy, 10 cents. Twelve copies, $1.00. One hundred or more copies, 6 cents each.

A Dwelling Place for God

Arthur W. Hewitt

With the keen discernment and the apt expression that has made the author a favorite as he writes from his native New England rural study, this booklet helps people to make their homes truly a dwelling place for God. Single copy, 10 cents. Twelve copies, $1.00. One hundred or more copies, 6 cents each.

Family Altar Commitment Card

Here is an attractive two-color commitment card on which a person covenants to either have a definite time each day for personal devotions or to establish a family altar. The card is to be signed in duplicate: one copy is retained by the signer and the other copy is to be given to the pastor. Cards free to pastors who will use them in a Family Altar Service.

● To help the preacher develop power for his pulpit through the suggestiveness of ideas, illustrations, and sermons from the minds and hearts of pulpit leaders of our day ● to keep the preacher abreast of what is being heard from influential pulpits ● to be a refreshing and stimulating contact with the pulpit work of men of many parts of the land and of various denominations ● to echo and re-echo the call that leads men to prepare for the pulpit. This is the mission of *The Upper Room Pulpit.*

The Upper Room Pulpit

Subscription Order

Please enter my subscription for *The Upper Room Pulpit*

Name _____

Address _____

_____

Also I wish to send a gift subscription to

Name _____

Address _____

Subscription rates: United States and Canada $1.50. Foreign $2.00.

The Upper Room Pulpit

1908 Grand Avenue **Nashville 4, Tenn.**

Make special arrangements for the spiritual consecration of the lay evangelistic workers during the Week of Dedication. For them this should be a time of spiritual preparation and motivation.

Visitation Week

During the National Visitation Evangelism Week of March 12, the visitors meet together for supper each night at 6:00 or 6:15 P.M. The pastor gives 30 minutes of instruction in Home Visitation Evangelism.

Every church should provide adequate evangelistic materials for the use of the pastor and visitors, including the Turn Over Training Charts, "They Went Forth—Two by Two."

After the instruction, each team of two visitors is assigned from six to eight homes to visit, and visiting is done from 7:00 to 9:30 P.M.

After a spiritual guidance visit by the pastor and Membership Training Classes, the new members may be received into the church according to local church plans and arrangements, presumably on Palm Sunday or Easter.

LET US WIN 500,000 BY EASTER

WILL YOU WIN YOUR SHARE?

THIS IS THE WEEK TO WIN MOST OF THEM

Obtaining Visitation Workers

Many men when asked to do evangelistic calling say they are not adequately grounded in their faith to know what to say.

O. K., ask them now for a week of calling next spring with the clear understanding that during the preaching emphasis on Our Faith they are going to become grounded. That will give them a deepened interest in both the preaching and the faith booklets.

And it's far easier to say "Yes" to a program two months in advance than two weeks in advance.

—George Boss, pastor, St. Stephen's Church, San Bernardino.

District Superintendents

District Secretaries of Evangelism

Conference Secretaries and Conference Boards

NOW IS THE TIME to start planning that every church will observe National Week of Visitation Evangelism—March 12-16—with an all-out effort to visit every prospect for Christ and Church membership.

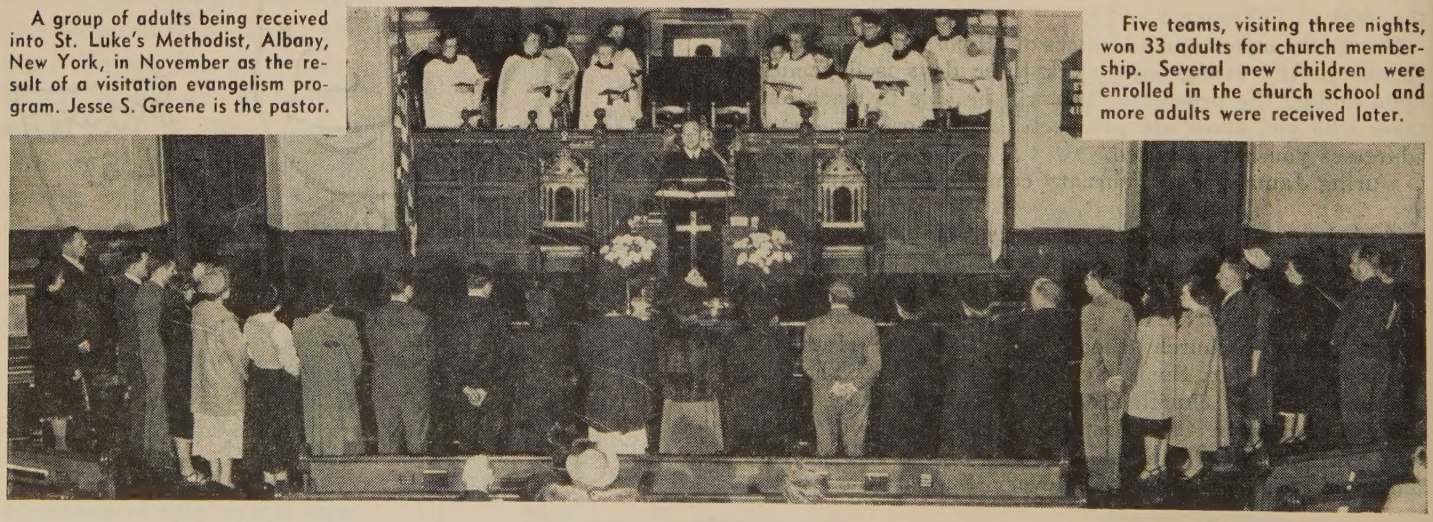
THE PROPER PROMOTION of this Week will do more than any other one thing to cause districts and Conferences to win their **ONE FOR FOURTEEN**—one person on confession of faith for every fourteen active members which is the goal of the entire Church this Conference year.

STICKERS of the same design and size as the above cut are available at cost price from TIDINGS (35¢ per 100). These stickers placed on letterheads and envelopes of letters going to pastors, chairmen of official boards and committees on membership and evangelism, and other leaders, will do much to create a consciousness of this week and its importance.

PASTORS

Plan now for this week. Secure a supply of the National Week of Visitation Evangelism stickers and use them on a mailing to the entire membership. Secure a mat of the above (25¢ from TIDINGS) for use in your church bulletin, local newspaper, or on a specially printed letterhead. March SHEPHERDS will give you additional suggestions.

A group of adults being received into St. Luke's Methodist, Albany, New York, in November as the result of a visitation evangelism program. Jesse S. Greene is the pastor.



Five teams, visiting three nights, won 33 adults for church membership. Several new children were enrolled in the church school and more adults were received later.

G. Ernest Thomas Joins Staff

Assumes Duties January 1

DR. G. ERNEST THOMAS, pastor at Haddonfield, New Jersey, for the last seven years, has been elected Associate Secretary of the General Board of Evangelism, to be effective January 1. His specific assignment will be that of the development of the spiritual life of inactive members and the cultivation and assimilation of new members.

The Church will be looking forward to the articles that he will be writing in SHEPHERDS, the printed materials that he will prepare for use in the local church by pastors and committees on membership and evangelism, and for the leadership he will give in field engagements on a district, Conference, and Area basis.

The very mention of the nature of this assignment causes one immediately to sense the fact that he will be working at one of the most important tasks of the whole Church—one that is vital to the spiritual life of every local church and a task that will cause pastors to look eagerly to him for leadership.

A native of England, Dr. Thomas comes to the General Board well prepared for the service for which he has been selected. For more than 30 years his father was a Methodist minister in the New Hampshire and New Jersey Conferences, and Dr. Thomas himself has served pastorates in Manchester and Concord, New Hampshire, and in Long Branch and Haddonfield, New Jersey.

From Boston University he received the A.B. and S.T.B. degrees, and a Doctorate in Theology. He is married and has four children.

During the seven years that he served as pastor at Haddonfield, Dr. Thomas received more than 1,000 members into the church, a building debt was paid, a $125,000 educational and recreational unit was erected, the budget was more than doubled, and giving to World Service was tripled.

Dr. Thomas is the author of two stewardship books which have meant much to the Church, *An Adventure in Stewardship* and *To Whom Much Is Given;* and two books of sermons, *What Jesus Was Like* and *Now to Live Your Faith.* Both of these books were selections of the Pulpit Book Club, and the latter is in the Conference course of study for admission on trial. During the Crusade for Christ, *To Whom Much Is Given* was used as a study book in The Methodist Church, and it is now being used as a study book in the Presbyterian Church, U.S.

Dr. Thomas is a member of the General Board of Lay Activities, and was a delegate to the 1948 General Conference.

A DEAD CHURCH

by Harry Denman

"When a church is through with evangelism it is through." This statement appeared in the Annual report of a Conference Board of Evangelism. How very true this statement is! When a church quits evangelizing it is dead.

Recently an Annual Conference reported 154 churches out of 376 which did not receive anyone on profession of faith. Evidently these churches are through with evangelism. Of course, as long as they have members, they will raise some money, sermons will be preached, songs will be sung, the dead will be buried, until the present membership is buried, then the church door will be shut.

A church that quits winning people for Christ has quit. Evidently 154 churches in one Annual Conference have quit. Unless they start winning children, men and women and entire families for Christ and the Church they will be closing their doors.

Whenever a nation has more deaths than births that nation is dead. Whenever a church has more deaths than it has births (conversions) then that church is dead.

Here is a church that had 93 births (new members on profession of faith) and 19 deaths during one Conference year. That church is alive. We need live churches. Dead churches are empty buildings. Live churches are full of men, women and youth who are daily winning persons for Christ and His Church.

An evangelistic church is advancing on all fronts. The Sunday school is growing, the Woman's Society of Christian Service is increasing in membership and service, the Methodist Youth Fellowship is having well-attended meetings, the giving to World Service and Conference Benevolences and Special Missions is being increased each month. New buildings are being erected for the church and church school.

The Advance for Christ and His Church means to advance.

Our faith in a living Christ will send us to those who are dead in sin and tell them that the living Christ will give them life, if they will repent and commit their lives in faith to Him who is alive forevermore.

Faith in a living Christ means forward in evangelism.

These Methods Prove Successful

THERE is a message that never grows old. It is the story of God's love. "For those who know it best seem hungering and thirsting to hear it like the rest." Likewise there are ways to do things which have never been improved. These methods get results. Every Methodist preacher is familiar with the methods suggested here; it is hoped the reading of these lines may set aglow the faith and energy of those who read.

Earnest souls are always ready, even anxious, to be soul-winners. Multiple ways are easily discovered for such a privilege and blessing. The historic and divinely blessed way in The Methodist Church has been to tell the story of salvation through the revival. The Methodist Church has also set up Visitation Evangelism and Church-School Evangelism. These three may be integrated so that each supports the other.

Locate Your Prospects

Visitation Evangelism, of course, must be preceeded by a careful survey of the field. Ordinarily the city will be blocked off by streets and the workers will go in pairs to get the information called for by the survey cards. It is well to take the city directory and copy the address of every house in the city, even the names as they are found in the directory; any moves can easily be noted; new people can furnish survey information.

Instead of giving each pair a certain block, experience suggests that each couple be given 20 families to survey. Those assigned to each pair will be noted on a master list; those who are not seen on the first visit will be reassigned later. The reason they are not seen will be noted on the back of the card.

The value of this is: (1) every house and family is on the list; (2) the surveyors have a personal touch; (3) the degree of failure, or the omissions are accurately known.

Divide the completed cards into groups: (1) those who are not prospects; they will be members of some other local church, or of the church making the survey; (2) prospects who are Methodists elsewhere; (3) prospects who are non-members but who prefer the Methodist church; (4) prospects with no church preference.

Cutting across these groups will be prospective members of the church school, the Woman's Society of Christian Service, the Methodist Men's Club, the Youth Fellowship, the choir and possible church workers. Their names should be given to the proper organizations.

Win Them by Visitation

Those people who are already members of a local church will have their cards filed (do not throw away) alphabetically. Those who are Methodists elsewhere will be visited by courteous people who will invite them to join; consent to move the membership will be obtained at once; the former church and the local address will be given to the pastor who will write for the certificate of transfer immediately. The non-members will need to be given to the most skilled workers, who can lead them into repentance and faith and application for church membership.

the first of a series of articles by W. A. Tyson, pastor, Crawford Street Methodist Church, Vicksburg, Miss.

A fisherman does not draw his line when there is a nibble. He first has to have a bite, and then hook his fish; when the fish is hooked, it may be necessary to play him for a time but not too long, before he is landed. That is also true of the fisher of men. Intermittent, or impulsive effort most likely will not win the prospect. A well-thought-out and studied approach is in order; it must be wise and persistent. Sometimes when the hook is insecurely fastened it will be necessary to play the fish for a year or so, but never longer than necessary. In many cases he is so well caught that he can be landed at once.

Win Them Through the Church School

Church-School Evangelism should let no effort pass to get each child into the church before the child leaves the junior department in the Sunday school. Start with the first-year juniors; that will give you two whole, emergency years in which to win those not reached in the first year.

The training in a Christian home and in the church school will develop a child into a Christian. The new birth occurs silently, quietly, deeply. The teacher, or any Christian worker, needs only to direct attention to an open confession of Christ. These little ones can readily and sincerely say, "I love God; I believe in Christ; I want to make my open confession."

It is well to have a special day of confession, prayer, consecration and decision. On that day the children apply for church membership. Let them sign cards properly worded in terms of confession and application for membership. These cards should go to the pastor at once, after the names have been called in the department or class. The pastor will contact each one as soon as possible, preferably within 24 hours.

Young people and adults, who are non-members and who are not born again, need a careful explanation of repentance, faith and regeneration. On the decision day they can also sign a card of faith, acceptance, decision and application for membership. These names are announced to the class and the card goes at once to the pastor.

Preparing Them for Church Membership

The law of the Church requires the pastor to prepare candidates for church membership, especially the children. A class that teaches the meaning of the church vows is helpful to the religious development and the religious peace of the soul. Let the minister get a clear meaning of what constitutes salvation; let him know clearly the doctrine of the new birth and be able to put that into words so simple a little child can understand, and apply them to his own personal salvation. Teach the meaning and the procedure in baptism and reception, explaining fully each question which

is to be asked of the candidate. Do not set a time for the training to end; 30 minutes at a time is long enough for children. One group will be ready if you devote one session each to the meaning of salvation, to baptism, to reception, and on to rehearsal of reception into the church so that confusion may be avoided. Other groups will need two or three times as much instruction in order to understand the meaning of church membership.

Each minister has his own technique within the limits of the *Discipline*. It is well to have all parents stand just back of their children who are to be received into the church. They may come forward after baptism, and after the baptised children have come. The children should not be asked to come as a group. Their names should be called, and each child should take his place in the order called. Grandparents should also be invited to come and stand with their own. The Sunday school teachers and department superintendents whose pupils are to be received and the General Superintendent should stand back of the parents.

The symbolism of such an occasion should not be allowed to go by without notice. The ordained minister of God, representing spiritual leadership and guidance, is in front as the leader of those being received; the Christian home is the background for such work, and supports and follows the pastoral leadership, signified by the parents back of the children; the homes and the ministry are backed up and supplemented by the religious instruction given in the church school. A program which is equally meaningful should be worked out for the reception of adults.

When the reception into membership has been completed, it will be in order for the parents to step back and for the children to turn and face them. The parents, grandparents, and teachers will form in line and shake hands with each child. When adults have finished, the child at the head of the line will shake hands with each one, followed in order, by all the other children. The General Superintendent will give to each one a certificate of church membership. Each person returns to the pew when the last one has been greeted.

New members must be assimilated, especially those converted in youth, or later. Pastor, teachers and membership will be careful to make them welcome at every church service, and there must be numerous church contacts to keep them busy until they are strong.

25,000 Personal Workers

Under the leadership of Bishop Richard C. Raines, the 17 district superintendents, and the Conference and district secretaries of evangelism, the pastors of the **Indiana Area** are enlisting 25,000 personal workers who will endeavor "Each One to Reach One" and win a person to Christ on confession of faith and church membership before Easter. The eyes of the Church will be upon this **Indiana Area Lenten Advance in Evangelism.**

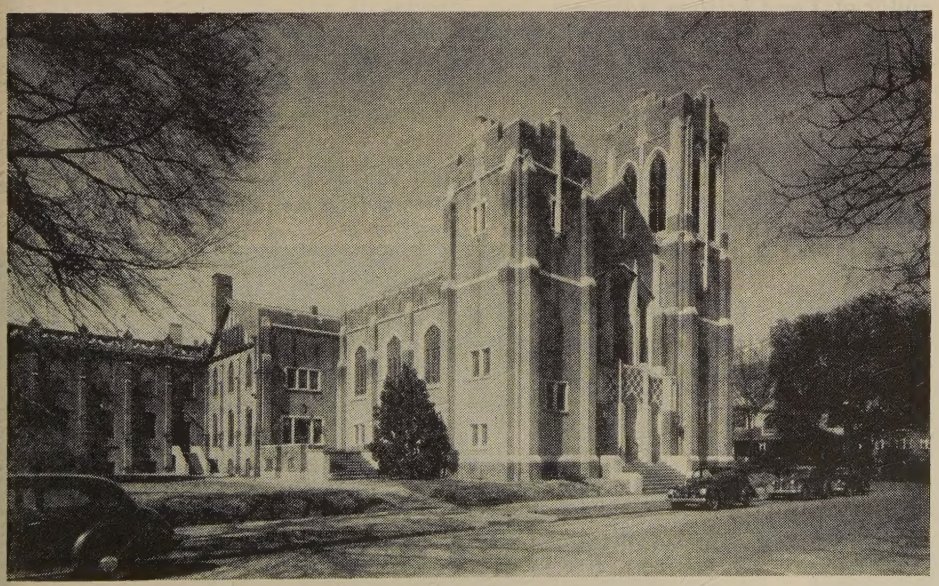
THE METHODIST LAYMAN
Has Special Evangelism Issue

The Methodist Layman for January, 1950—the official magazine of the Church for laymen, published by the General Board of Lay Activities—is a special issue devoted to evangelism as it applies to the laymen of the Church.

Special articles have been written for this issue of *The Methodist Layman* by such writers and leaders in the field of evangelism as Dr. E. Stanley Jones, Dr. Dawson C. Bryan, Dr. E. G. Homrighausen, Dr. H. H. Kalas, Dr. William McKinney and others.

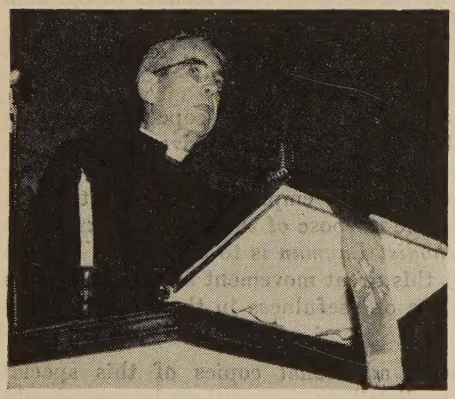
In this issue are discussed the origin, scope, and methods being used in the United Evangelistic Advance, in which the great Protestant denominations have banded together for coordinated evangelistic emphasis, lasting through December 31, 1950. The purpose of this special evangelism number of *The Methodist Layman* is to inform the laymen of the Church about this great movement and to help them to find their own place of usefulness in the United Evangelistie Advance.

Ministers who wish additional copies of this special evangelism number to distribute among their laymen should send their orders to *The Methodist Layman,* 740 Rush Street, Chicago 11, Illinois. A limited number of additional copies are available at $1.50 per dozen or $8.00 per hundred.



One of the most beautiful churches in the South is the one shown here, Crawford Street Church, Vicksburg, Mississippi. W. A. Tyson is the pastor. He is the author of the accompanying article on methods of evangelism. Two more articles by this pastor will appear in subsequent issues of *Shepherds* magazine. Watch for them.

The lighted map gives the day-by-day story of the Philadelphia campaign. Each light represents 100 persons won to Christ. The lights were turned on, one by one, as results were tabulated. Eighty lights were on as the week-long endeavor came to a close.



Bishop Fred P. Corson of the Philadelphia Area was General Chairman and presided at the climactic service in Convention Hall. Below, part of the ministers who came from all over the nation to lead in pulpit and visitation evangelism, as they listened in historic St. George's Church to inspirational messages Friday morning. The other morning sessions were held in Arch Street Church.

8,000 Persons Reached

FOR CHRIST AND CHURCH MEMBERSHIP

In Metropolitan Philadelphia

THE largest group of Methodists ever in one place assembled at Convention Hall in Philadelphia Sunday afternoon, December 4. The mass meeting climaxed an eight-day, evangelistic campaign promoted by Bishop Fred P. Corson and eleven District Superintendents of the Philadelphia, New Jersey, Delaware, and Peninsula Conferences, in cooperation with the General Board of Evangelism.

At least 5,000 laymen and 855 ministers took part in this great evangelistic endeavor, which was held under the slogan "United Believing—United Praying—United Witnessing."

Such a tremendous undertaking involved much prayer and preparation. The chairman of the Convention Hall Committee was A. W. Cliffe, a layman, who did notable work. The chairman of the Housing Committee and the General Treasurer was G. Stanley Lynch, another layman.

The 600 visiting preachers were Conference Secretaries of Evangelism, Conference Chairmen of Evangelism, District Secretaries of Evangelism, Pastors, District Superintendents, a few Bishops, and other selected evangelistic leaders, including Dr. T. Otto Nall, editor of *The Christian Advocate*.

The general plan for the 322 cooperating churches called for two visiting preachers for each church, one to direct its laymen in visitation evangelism, and the other to do the preaching on the opening Sunday and the five week-nights. The visitation was done on Sunday afternoon and on the week-nights. It was recommended that one-half of the lay visitors of the church visit on one night and one half the next night, each visiting every other night and attending the church service when not visiting.

A typical day for the ministers was as follows:

9:30 to 11:30 A.M.—Meet at Arch Street Church, the host church, for inspirational messages and business. (Friday, this session was held in St. George's Church.)

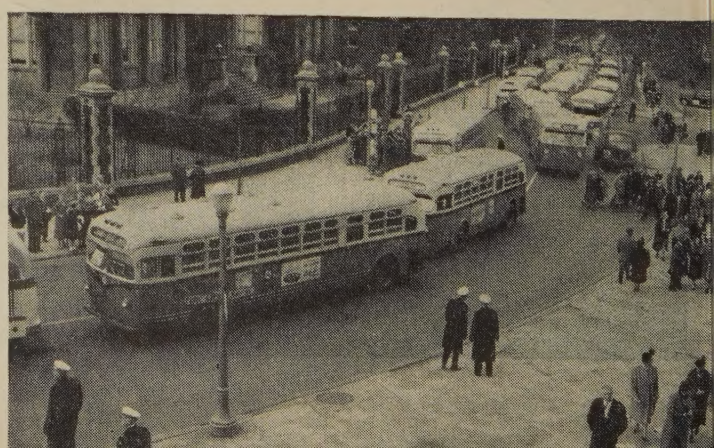
12:30 to 2:30 P.M.—Meet in district groups in various suburban churches for noonday luncheon, instruction in visitation evangelism, and direction and inspiration in evangelistic preaching.

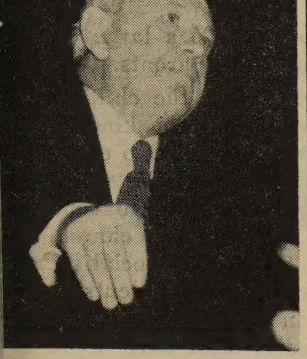
6:30 P.M.—Meet in the host church with the lay visitors for supper instruction conference and for assignment of prospects to visit, beginning at 7:30 P.M.

7:45 P.M.—Preaching in each local church on one of the "Our Faith" subjects.

Nearly every church purchased a Turn Over Chart. It is the strong con-

Philadelphia police reported that 600 buses brought the people to mass meeting, December 4—twice as many as the traffic department handled before. Seventeen of them are visible in this picture.





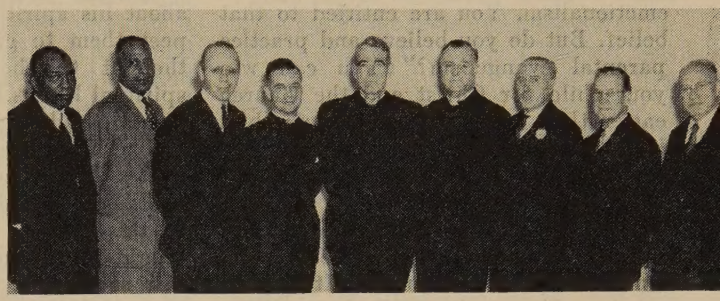
Bishop W. Angie Smith, of Oklahoma-New Mexico area was the principal speaker the huge mass rally attended 32,000 Methodists. *Right*, procession of 50 flag bearers and 400 ministers reaches front of Convention Hall. There were two choirs of 2,000 voices in each.

viction that it was the use of these charts that helped the ministers to train the laymen and caused such a phenomenal, accumulated result. One visiting minister said, "I never had led a visitation campaign, and I was assigned to do so. . . . I was afraid that I might not be able to do it. However, the church to which I was assigned had purchased a Turn Over Chart. I followed the instructions concerning its use and attempted to train the laymen accordingly. They went out and won persons for Christ and the Church both to my delight and theirs."

The local churches reported daily to their District Superintendent the results of the previous day's work: each day's report revealed nearly 1,500 additional persons won for Christ and church membership.

At the closing session in Convention Hall Sunday afternoon, Bishop Corson announced that a total of 8,074 commitments for Christ and church membership had already been tabulated and many churches had not yet reported Friday night's results. He stated that surely the number then was more than 8,500 and that when all the follow up visits had been made, he was certain there would be a total of 10,000 persons received into the cooperating churches.

Most of the churches were within 25 miles of Philadelphia, but some were as far as 75 miles away. The Trenton, Bridgeton, Wilmington, New Brunswick, and Camden Districts cooperated with Philadelphia in the campaign. Under the leadership of Dr. Howard P. Powell of Raleigh, North Carolina, and Dr. Walter R. Willis of Jacksonville, Texas, a group of churches held a separate campaign along the same pattern at Ocean Grove and Asbury Park, New Jersey.



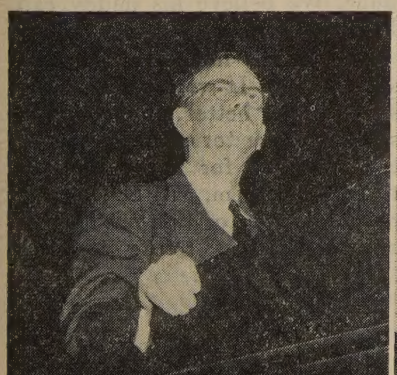
Bishop Corson (fifth from left) and the district superintendents.

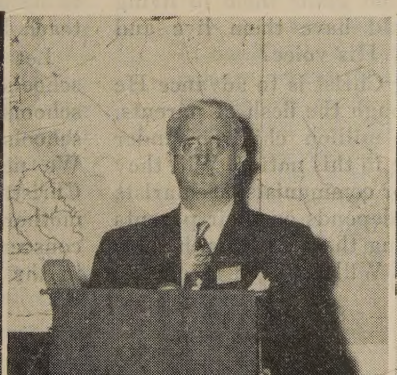
Half an hour before the 3:30 P.M. scheduled opening of Sunday's mass meetings, an estimated 25,000 persons had jammed into Convention Hall. Two choirs of about 2,000 voices each sang from the balcony. More than 8,000 persons were turned away, Police Inspector Herbert E. Kitchenman said. A separate meeting for about 4,000 was quickly arranged in Irvine Auditorium, 34th and Spruce Streets. Bishop W. Earl Ledden, of Syracuse, N. Y., conducted this meeting. The speaker there was Bishop Donald H. Tippett, of San Francisco.

Bishop W. Angie Smith of Oklahoma City, the principal speaker in Convention Hall, declared, "The eyes of America are upon you this day. Never before have so many churches simultaneously been actively engaged in saving souls for Christ. You have started a new movement comparable to the beginning of the great struggle for God in America."

The entire staff of the General Board of Evangelism, including *Tidings* and *The Upper Room*, worked to make the campaign a success. Harry Denman, executive secretary of the Board (left), and Harry Williams, who spent almost three months in Philadelphia preparing for the gigantic, 8-day, evangelistic effort, are shown here.

In the morning sessions the ministers heard Dr. William R. Cannon, (below, second from right), speak on "Our Faith," and Bishop Gerald Kennedy on "Evangelism." They are in the pulpit of St. George's, oldest Methodist church in America. Five hundred thirty-three visiting ministers joined 322 local ministers in these sessions.





THE HOME---

The School of Christ

by Harry Denman

WE heard a speaker say to an audience, "Many of you say you do not believe in mass evangelism because you think there may be some emotionalism. You are entitled to that belief. But do you believe and practice parental evangelism?" You can win your child for Christ and the Church easier than anyone because your child believes in you. The parent is the child's first teacher. Why should he not be the child's first evangelist?

Your child is getting some kind of religion from you. It may be secularism. It may be communism. It may be atheism. It may be Christianity. Why not have your child make a definite commitment to the religion which you are teaching him by precept and example?

If you are a follower of the living Christ and belong to the Church, why not have the child, at the proper time as the result of your teaching, make a definite commitment for Christ? You as the parent can guide his emotions to act as you think best.

Some persons ridiculed Decision Day in the Sunday school because they said there was too much mob psychology and the children were following a crowd and did not know what they were doing.

When a mother and father after years of praying, teaching with lips, and life, come to the time when they think their child should make a commitment to Christ, all they have to do is to have a talk with the child, without undue emotion, without a mob, but just a family gathering. The person of the living Christ can be presented to the child and he or she can make his or her decision for Christ in the most sacred group in the world, the family.

If you need the help of the minister, he can be invited to aid and to make suggestions.

Parents can win their children for Christ and the Church easier than the church-school teacher or the pastor. The child knows of his parents' great care and concern for him in regard to his body, his mind, and his social life. He knows all the time and training which has been bestowed upon him. Naturally he would expect them to be concerned about his spiritual life. He would expect them to give as much time and thought to the development of his spiritual life as they do to his physical, mental, and social life.

The Supreme Court of the United States has ruled that religion cannot be taught in the public school system of this nation. Therefore, it must be taught in the home and the church. In this secular age the Church has very little of the child's time. Therefore, whatever the child knows of Christ must be taught to him by his parents and caught from them because they know, love, and obey Him.

Fathers and mothers teach children to eat, to walk, to talk, to obey, to read, to spell, to write, to play, to dress themselves, to be polite, to be honest; why not teach them faith in God their Christ? Why not teach them to pray, to read the Bible, to do good, to love, to give, to worship God at home and at church? Why not guide them in living as Christ would have them live and listen and obey His voice?

If the living Christ is to advance He must do it through the flesh of parents. There are 32 million children under 12 years of age in this nation. Will they be Christians or communists, secularists or pagans? It depends on their parents who are teaching them daily with their lives and lips. Will they be alcoholics and slaves to tobacco? To a large extent, it depends on their parents.

We are concerned that the children in our homes have the right kind of food diet. Also, we are trying to eliminate from our schools any who would teach anything that pertains to communism. We do not want the church-school literature to hint of socialism. But what are we doing as parents to feed the children in the home a spiritual diet? Physical bodies must have bread if they are to grow. Spiritual lives must have the manna of God if they are to develop. The bodies and minds of our children are well fed but how about their souls; are they getting spiritual food or chaff? They learn at the motion picture house, they learn from the radio, and from television. They are taught by the comics. They learn on the playground. What do they get from their parents besides food for their bodies, clothes for their bodies, shelter for their bodies?

We need parents who will become evangelists for the living Christ. The parents of America, not the preachers, can make this nation a Christian one.

The teachers in the homes, the teachers in the school, can save the nation for God and democracy.

We used to say that the hand that rocks the cradle rules the world. We may not have a cradle, but we still have the child.

The other day on a train the writer heard a little boy talking to his mother. She was pointing out to him some extraordinary sight, and, quick as a flash the little fellow said, "I bet my daddy could do it." Of course, his daddy could. His daddy can do anything that needs to be done. We believe his daddy can teach him about Christ.

Let us make the homes of America schools for Christ. If we do, our public schools will be better, our church schools will do greater spiritual work. We need teachers for the school of Christ. We have them. We believe the mothers and fathers of this nation will consecrate themselves to be teachers in the school of Christ.

If I Wanted

MY PEOPLE to READ THE BIBLE

by Anthony Curate

A GREAT many preachers want their people to read the Bible. If I wanted my people to read the Bible, I would take some definite steps to put a plan into operation that would result in some Bible reading. I would do something more than preach about it. I would not spend my time in talking "about the Bible" nor would I put much emphasis on the books that are written about the Bible.

Because we are constantly told that the Bible is the world's best seller and because most homes have several copies available, we can assume that almost everyone believes that it is a good thing to have around. Almost everyone gives lip service to Bible reading the same way that lip service is given to education, liberty, thrift, old-age pensions, or reduced taxation.

Then why is the Bible not read? Investigation will bring to light some of the reasons: The people have come to the conclusion that it is hard to understand. Many people have rejected the idea that there is any special efficacy in Bible reading. Those who made an exercise of reading the Bible from cover to cover remember the chapters of the "begats," the history of some kings not written in chronological order, or perhaps some apocryphal passages. Another group will admit a distinct distaste for those who rest too heavily on Bible reading of the "close my eyes and point my finger to a text" variety. Accustomed to newspapers, the news digests, the fast-moving short story, and the down-to-dirt realism of present-day novels, they have given up trying to read the Bible because to them it was apparently written in another language.

In learning or in teaching a new language one begins by expressing the ideas that are already familiar. He begins by teaching the words which the pupils can grasp easily. The complicated idioms, the words that have meanings that cannot be expressed by single words in our language would come later. So it is with Bible reading.

If I wanted my people to read the Bible, I would help them find short, interesting, and helpful passages that use language they can understand today to make clear God's answer to problems that are as ageless as time. If one were to ask the average layman to take his Bible and read a short, interesting and helpful passage every day for a month (or even a fortnight) he would be unwilling to attempt it. He can find the story of creation, the 23rd Psalm, the Sermon on the Mount, the Love chapter of First Corinthians, and maybe one or two other passages, but in a very real sense the Bible for him is a closed book.

If I wanted my people to read the Bible I would whet their interest in the Bible with other short, interesting passages. I would encourage them to a new understanding of what the Bible is—it would be for them not a forbidding task but an interesting adventure. The place to start is where the average layman admits that he is. From there I would try to make Bible reading a normal, satisfying, and pleasant experience—like newspaper reading or even eating breakfast.

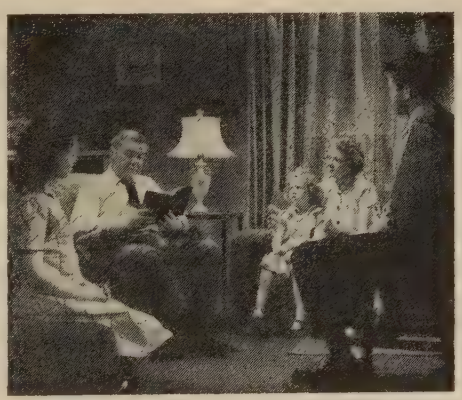
The fact of the matter is that I would make use of the tools and methods available to me. I would use a method that would have most of my people reading the same passages the same day. I would hope that they would read more, but I would frequently make my sermons and my counseling tie in with what they had been reading recently in their own Bibles.

Now about those brief, helpful passages in the Bible that can be read and understood and applied to today's problems, and that will whet the appetite for more Bible reading—I think I could find a list of them and make them available to my people. For example, I would have a series on prayer, on faith, on honesty, on forgiveness, on love, on truth. If I should have to look up all those passages myself, I would think it time well spent, but I have discovered that such listings are available to me. You can find these suggested Bible verses, together with a meaningful prayer and a short exposition, in *The Upper Room.*

If I wanted my people to read the Bible, I would begin by taking the program that has made *The Upper Room* the world's most widely used devotional guide. The suggested Bible passages for each day would furnish me with the material I needed to get the idea across that the Bible is readable, interesting, and practical.

I don't think I would *say* much about daily devotions or family altars but I would spend a lot of time *demonstrating* them. I would show people how easy it is to get help each day from the spring of inspiration and spiritual growth—the Bible. But I would make my ministry of daily devotions effective even if I had to go into every home and demonstrate how easy and natural daily Bible reading is. *The Upper Room* is a tool that makes Bible reading easy, natural, and effective.

At Home With God



A scene from the sound filmstrip, At Home With God, which effectively tells the story of the great value and strength one family found in daily Bible reading and prayer at the family altar. Produced for the American Lutheran Church by professionals, it carries the message of the need of a family altar in every American home. This filmstrip can be obtained on a rental basis from The Methodist Publishing House.

Materials on

Church Membership

IN CHURCH SCHOOL PUBLICATIONS

FROM the time a child begins to attend church school he can feel that he is a part of the church family and has a place in its purposes and plans. Many experiences along the way help to bring about understanding, purpose, and commitment to the Christian life. The church-school curriculum is full of units that contribute to the Christian faith and personal commitment of children as they grow up.

A desire to take the vows of church membership is an expected result of good teaching and a Christian home environment. Most churches, however, provide a special class in order that the children may have added help in making this an experience of deep conviction and purpose. The following list includes special materials in the lesson materials of the Board of Education, in articles, and in separate booklets prepared for this purpose.

ARTICLES IN THE PERIODICALS

THE CHURCH SCHOOL

"The Pre-Easter Evangelistic Service," by Bishop Marshall Reed—January, 1950

"Making Commitments Meaningful," Bishop Hazen G. Werner—February, 1950

"Christian Commitments," by Bishop Gerald Kennedy —February, 1950

"The Pastor's Membership Class," by Luther B. Butt—March, 1950

WORKERS WITH YOUTH

"Loyalty Is the Hope of Youth," by Robert E. L. Bearden—March, 1950

"Church Membership," by Argyll Knight—March, 1950

ADDITIONAL HELPS IN BOOKLET FORM

Come Into Your Church, by Dorothy LaCroix Hill. Leader's Manual, 35c; Pupil's Book, 10c. Contains material for juniors for ten sessions.

Getting Acquainted With Our Church, by Lola Hazelwood. 15c. A 10-session elective unit for juniors.

Your Church and You, by Bishop Roy H. Short. 10c each; $1 per dozen. A 48-page booklet which can be used by boys and girls themselves and with their parents, teachers, or pastor in preparation for joining the church.

At the Door of the Church, by Lucius H. Bugbee. A course of 12 lessons on church membership, consisting of a Pupil's Manual (cloth 50c), containing material for the leader and a reprint of the pupil's material. Better suited for older boys and girls, but is excellent source material for the leader of a church membership class.

IN THE CLOSELY GRADED COURSES

Juniors

Course V, Part 2—What Jesus Taught (February)

Course VI, Part 2—What It Means to Be a Christian (February and March)

Intermediates

Course VII, Part 2—The Meaning of Church Membership (February and March)

Course VIII, Part 2—The Church Through the Centuries (January-March)

Course IX, Part 3—The Methodist Church (May and June)

IN THE GROUP GRADED LESSONS

Juniors

What It Means to Be a Christian (February 5-April 9, 1950, in *Junior Quarterly* and *Child Guidance*)

One Great Church (September, 1950—Additional Sessions in *Child Guidance*)

Intermediates

What It Means to Be a Christian (February-March, 1950, in *Lessons for Intermediates* and *Workers With Youth*)

Methodism on the Move (July-September, 1950, in *Lessons for Intermediates* and *Workers With Youth*)

The Story of Our Church (July, 1950, in *Intermediate Fellowship Evening Meetings*)

Seniors

The Christian Year (March, 1950, in *Highroad*—Evening Meetings)

Knowing Other Denominations (June, 1950, in *Highroad* —Evening Meetings)

Older Youth

Our Methodist Church (in *Christian Action,* April-June, 1950)

Youth in Small Churches

What the Church Means to Me (in *Bible Lessons for Youth,* April 16-June 25, 1950)

New Recordings on Faith

"The Faith that Makes Men Great!" is the title of a new set of recordings, just released by the Youth Department of the General Board of Education. A reviewer says, "This is a thrilling thing. It has tremendous use for guiding a Sunday evening congregation in considering some of the high points of church history in the light of characters who put their faith to work, even when it meant death."

2 records, 4 sides. May be obtained for $4, cash with order, from the Youth Department, Box 871, Nashville, Tenn.

FIRST *Steps* IN CHRISTIAN NURTURE

Pastor, Parents, and Nursery Home Visitor Work Together for Training of the Preparatory Member

THE dedication of young children in baptism is one of the pastor's most sacred responsibilities, and it can be one of his most rewarding services to parents in behalf of their young children.

For parents, the baptism of their young children should be much more than a casual matter or sentimental experience. Just as they have stood before the altar of the church and have taken the vows that made them man and wife, so The Methodist Church invites them again to stand before the altar of the church and take the vows of parenthood at the time of the baptism of their young children. For them, it should be a time for heart-searching and sincere commitment to bring their children up in an environment where religion is a reality. Religion is not something the family has or gets; it is a way of life which affects all we do at home together. The conversation, the interests, the way in which money is earned and spent; attitudes toward persons, toward the church, and toward community responsibilities, all are affected by the religious outlook of the parents.

In preparation for the baptism of children, the pastor therefore has one of his best opportunities for counseling with parents about Christian homemaking. This brings into view our concern for Christian living at home and the large part this should have in the church's ministry to people. Putting parents in touch with sources of help and providing a sustaining Christian fellowship with others who, like themselves, have dedicated their children in baptism and have therefore dedicated themselves to Christian homemaking is an often neglected but most rewarding aspect of the church's program.

But the church is also a party to the purposes that are declared at the time of the baptism of young children. The service itself should be simple, beautiful, and impressive. The faithful record of baptized children is an important part of the total statistical record of the church for which the pastor is responsible. According to the *Discipline* of The Methodist Church, baptized children are reported to the annual conference each year as "preparatory members." They are very definitely within the care and responsibility of the church.

During the earliest years, this ministry to young children is met almost entirely through the home. The Nursery Home Visitor, while elected as representing the church school, in reality represents the entire church in keeping the parents aware of the church's concern for them and for their young children. She does this by friendly, understanding visiting in the home; by wise use of inexpensive leaflets the Board of Education has prepared especially for parents; by securing for the church library some of the books which will help parents in Christian homemaking. The Nursery Home Visitor is also identified with other persons or groups at the church planning classes or special programs for parents of young children.

All of the young children in all of the families of the church need this combined ministry of the home and church in order that religion may have its chance in the very earliest years of their lives, and that many experiences at home and at church may result in well-laid foundations for continued abundant life.

Some helpful materials are available for parents, teachers, and pastors who want to know more about the Christian training of a child. Leaflets from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee:

Helping Your Child to Know God. 50 cents per 100
Helping Your Child to Pray. 50 cents per 100
Parents, First Teachers of Religion. 50 cents per 100
Some Good Books for Parents. 80 cents per 100; 20 cents per dozen

From the Methodist Publishing House serving your territory:

Our Little Child Faces Life, by Odell. 50 cents
Our Family Grows Toward God, by Odell. 50 cents
Christian Family Worship, by Sheridan. A study unit of 14 lessons. 15 cents

by Mary Skinner,
General Board
of Education

ANNOUNCEMENT

THE UPPER ROOM will provide six 15-minute programs for National Family Week, 1950. This will be a development of faith as it affects family life. Watch for complete announcement in the April issue of SHEPHERDS. Plan now to give it the largest religious radio coverage in America. The recorded programs are loaned free for radio broadcasting.

Send your order to THE UPPER ROOM Radio Parish, Harry L. Williams, Director, 1908 Grand Avenue, Nashville 4, Tennessee.

Making the Pastor's MEMBERSHIP TRAINING CLASS *Effective*

THE success of a Pastor's Class (or Confirmation Class, if one wishes to call it that), depends altogether on the attitudes of the boys and girls who comprise it and on the measure of interest shown by the church in undertakings of this kind.

The writer has recently taught intermediates in a Laboratory Vacation Church School held in an Evangelical and Reformed Church. She was made quickly aware of their greater knowledge, their more Christian attitudes, and definitely better conduct because of the church background in which these young people had been reared and confirmed. They were partakers of an effective tradition which, through the generations, makes confirmation a vital and integral part of church life.

We Methodists do not have a tradition of this sort. In many local churches classes of instruction have been held each year but the period used did not exceed six or eight sessions. Certainly all the carefully guided experiences a child has had in the home and in the church are or should be in preparation for a full and complete commitment to the Way of Our Lord as well as an active participation in the life and work of His Church. This requires time and six to eight sessions is altogether too short for specialized preparation of this kind.

By action of the last General Conference (See par. 123, *Discipline* 1948) a Pastor's Class becomes obligatory in every Methodist church. Because of this, in a few generations we, too, shall have an honored tradition and a current church attitude on confirmation procedures which will give to such classes their rightful importance.

But these alone are not enough. The boys and girls must further feel an active interest and desire to learn how to be better church members on their own part.

In our own church we have created an attitude of expectancy through more than a decade of consecutive preparatory classes. This expectancy finds fulfillment as more and more the succeeding classes of boys and girls come to feel that the class is theirs rather than something that is being "put over" on them by the pastor and his assistant. This is evidenced by the changes in behavior and the added sense of dignity observed in the conduct of the individual members of the classes.

We begin our work with a letter of explanation to parents which is followed by a conference with them regarding our planned program. At this time we appeal for their help and cooperation in all that we do.

In SHEPHERDS for November, 1948, there appeared an article, "Training for Church Membership," by Thomas A. Williams, minister of the First Methodist Church of Wichita, Kansas. The response to that article revealed the interest in and desire to do an effective work in this field.

This article is by Mrs. Wanda R. McClellan, the pastor's Religious Education Assistant. She has worked out a most effective laboratory technique to assure the content of pastoral instruction. She is a member of First Church and is Director of Religious Education for the Wichita Council of Churches.

Further information on this successful confirmation course may be had by addressing Mrs. McClellan or Dr. Williams at the First Methodist Church, 330 North Broadway, Wichita, Kansas.

At the opening session of the class we begin with a carefully planned decision service in which each member makes a written statement of belief. If for any reason he does not feel able at that time to make a full commitment, he is not embarrassed by having his problems discussed before others. Sometimes he reaches a definite decision before the period is finished; or if he does not, he usually enrolls the next year and makes a full commitment during the time he takes the course the second time.

Our next step is to let the members of the group tell us what they think they should know if they are to become intelligent and informed church members. Every year it is a renewed source of wonder to us that they are so well able to name the very things they need to know. Without exception they ask for information and guidance at the points of their real need. Occasionally they surprise us by asking for more than we had expected. We try to meet every expressed desire for help, and it is interesting to note that in the eight years we have followed this plan we have never had an insincere question. The most valuable effect of thus setting up our course is the fact that from then on the class work has the feel of belonging to the learners, themselves. They are on a quest for knowledge, with the pastor and assistant as their guides.

While of necessity there must be much time used in imparting information, we provide many opportunities for the boys and girls to "do something" on their own. They have guided Bible and hymn study; they record impressions and new-found knowledge in their combination study and work books; they make diagrams that help them understand the growth and history of the Church in general and the organization of The Methodist Church in particular;

A Membership Training Class at First Church, Wichita, Kansas

they interview members of the Official Board and report their findings; they study the ritual of the sacraments as well as the Affirmations of Faith. As opportunity affords they take trips to inspect church-supported institutions. As the course draws to its close each one has a personal conference with the pastor and all are guests and participate in a dinner program given by the Official Board in their honor. We are now considering the creation of another special service to be conducted by them at the morning worship hour which will provide an additional opportunity for a vivid placing of essential facts in their minds and at the same time teach them a few of the proprieties of pulpit decorum.

At the completion of the course the members and their parents come together for an impressive mid-week service in the sanctuary. At this time the Sacrament of Baptism is administered to those who have not received it. Following this the Lord's Supper is commemorated first by the class together, then followed by its administration to their parents. More than once parents have been led through this and the other services that are part and parcel of the Confirmation Course to transfer their membership from elsewhere, to renew their once taken vows, or come on confession of faith, to the church's benefit.

The concluding service on the following Sunday morning is very impressive. At this time the boys and girls stand at the chancel rail and take individually and collectively the vows of full membership. Thus received, the passing of time brings to fruition the work done. Surely out from such as these who now have a better understanding, a fuller knowledge and a greater appreciation of what it means to be a Christian and a responsible member of the church, and warmly committed to their Lord will come the greater Methodist Church of tomorrow—one worthy to take its place in the Ecumenical Church that is to be.

They went forth
TWO by TWO
A PLAN FOR
WINNING PEOPLE TO CHRIST
Prepared under the direction of
Dawson C. Bryan
Author of "A Workable Plan of Evangelism" and
"A Handbook of Evangelism for Laymen"

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The Evangelistic Teacher

Seven Steps to Winning

SUNDAY SCHOOL PUPILS TO CHRIST

by Dawson C. Bryan

THERE were nine of us boys, nine years old, standing before the chancel taking the vows of loyalty to Christ. Beside us was our teacher who had taught us on Sunday mornings, taken us on picnics, telephoned us when we were absent, and who had talked to each one of us personally about becoming disciples of Christ. She must have been proud that day, and our lives were set in Christ's way forever.

Many years later I saw upon the wall of a one-room church where I became pastor a chart of excellence for the Sunday school. Its first statement read, "The objective of each teacher is to lead every pupil to an acceptance of Jesus Christ as personal Saviour and Lord and to membership in the Church."

The great majority of those who become members of the church come through the influence of teachers who recognize this primary responsibility. The first objective in Christian teaching is to secure a commitment of every pupil to Christ. Because he is a teacher he either moves to his objective or by negligence he fails in his responsibility. His ultimate success is determined by the Christian decision of every pupil in his class.

Last year the superintendent of the intermediate department of a large church school told her pastor, "Every pupil in our department is now a member of the church." Our responsibility with this particular group from this point on is to help them into the fullness of Christian living.

There is a definite procedure which a teacher naturally follows to secure life commitments.

1. The teacher understands that the lesson materials, his teaching, and the experiences into which he directs the pupil, point to the objective of life with God in Christ Jesus. The procedures and materials are graded and selected to help the pupil make complete commitment to Christ. A college graduate made this comment, "College has given us spokes but no hub." In Christian teaching all the interests from the circumference of life should move along the spokes to the center of an unwavering loyalty to the Master.

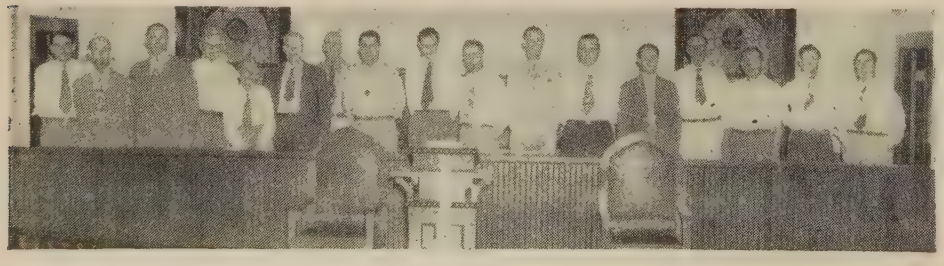
2. The teacher realizes that an intimate friendship with the pupil is essential. The quality of the teacher's life is transmitted as he shares himself with the pupil in friendly relationships. The Christian religion inspires as it is participated in together. Gaining the confidence of the pupil opens the way to leadership into the expanding Christian life and purpose.

3. The teacher will want to discuss in class two decisions and their implications: first, becoming a disciple of Jesus Christ; second, becoming a church member. Particularly prior to Decision Day every pupil should be thoroughly instructed about these life-determining decisions, their implications in the Church, in daily Christian living, and in responsibilities to the world.

4. The teacher will arrange a personal conversation with each pupil in which a decision is sought. A public appeal should never be made without giving each pupil the benefit of personal counsel with his teacher. Teachers of the Methodist church schools could render their greatest service at this point: to counsel each pupil personally and in private about giving his heart and life to God.

5. Depending upon the age and circumstances of the pupil, the teacher may find it advisable to discuss this with the pupil and his family together. It is easier to win a family to Christ than it is to win an individual. Often a teacher can make a friendly visit to a home and through the pupil lead the entire family to make decisions for Christian discipleship. The welfare and unity of the family, the necessity of Christian education, the interest of the children, and the fact that children follow the example of the parents, all are reasons for a family to decide to come together into church membership. One teacher of juniors, visiting every home in her class, won 34 persons.

6. A study of the methods of approach is essential. While the spirit is of God, teachers are the means through which His Spirit can channel itself. First, create a friendly atmosphere. No one is more welcome into the home than the teacher of one's children. Let the family know you are interested in the spiritual welfare of each one of them. Ask questions to discover their religious background. Inquire where they attended church and church school, if they were previously members of the church. Assume that they believe in God and in Christ, and that they need the spiritual help which alone comes from God. As they give assent to their needs, ask them to make a commitment of



This men's club at Salem Church, Milan, Tennessee, is helping to strengthen this church through Visitation Evangelism. G. W. Arant is pastor.

their lives to Christ and to membership in the church in the community where they are now residing. Secure the decision of the first one ready to commit himself and proceed to secure the decisions of the others. Do not stop until you have done your best to bring the entire family together into the church.

7. After a decision has been made, spend a few moments in prayer and gratitude to God that a member or all members of the family have committed their lives to Him in His service. It should always be emphasized that a decision for Christ involves a lifetime habit of regular attendance at church and church school.

The pastor will arrange for the reception of the members but the teacher's work is still unfinished. Evangelism and education are joint processes of bringing each person into the full Christian life with God. The teaching will continue in the development of growing attitudes of personal and social responsibility as citizens of the Kingdom of God on earth and as heirs of the Kingdom eternal.

Into our hands have been given the keys of the kingdom. In the informality and intimacy of our class groups we can enter into the lives of those we teach in particular experiences that no one else can have in quite that same way.

It is toward a new heaven and a new earth that we are moving and the challenge is so tremendous that it takes our breath away.

A little girl, with her parents, was visiting some of the great cathedrals of Europe. She was enchanted with the rich and beautiful windows and especially with the figures of the saints in art glass. She watched the light come through those colored panes and send their shafts across the vaulted sanctuaries. Later she was heard to remark, "I know what a saint is. He is a person who lets the light shine through."

Just so is the function of a teacher—a person who lets the light shine through. Creative, productive, sympathetic teaching makes it possible for Jesus to come into individual hearts, for personality to develop, and Christian values to become secure. If we set our energy and love to the task we can capture today and tomorrow for Christ!

OUR CHILDREN AND SUNDAY SCHOOL

According to statistics the future looks good for the Sunday schools of America. Here are some figures for us to consider:

3,559,000 children born in 1948 will be one year old in 1949

3,720,000 children born in 1947 will be two years old in 1949

3,288,000 children born in 1946 will be three years old in 1949

2,735,000 children born in 1945 will be four years old in 1949

2,794,000 children born in 1944 will be five years old in 1949

34,368,000 children under 12 years old in 1948 are in Sunday school or else should be.

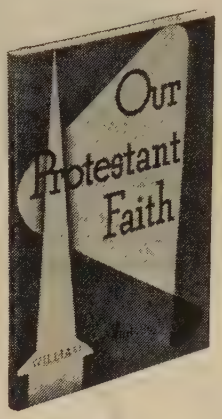
This information helps us to recognize the tremendous responsibility the Church has. We cannot afford to fail the children. Let every officer and teacher determine to do more in the future to reach them. Let every parent see that his child is in Sunday school. America has a great future if these children are properly trained in Christian education.

Your Members Will

TAKE DELIGHT

in reading these books in the

YEAR OF "OUR FAITH"



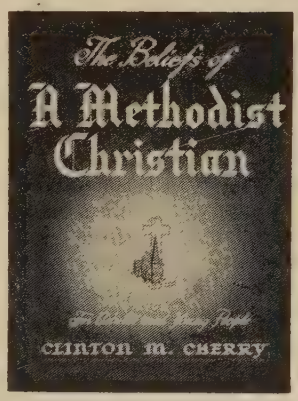
Our Protestant Faith

by Dr. William R. Cannon
of Emory Univeristy, Ga.

A book that is written for the laymen on the basic beliefs of our Protestant faith.

Single copies, 35¢; 12 or more, 25¢ each

The Beliefs of a Methodist Christian



by Dr. Clinton M. Cherry
Pastor, Ardmore, Pa.

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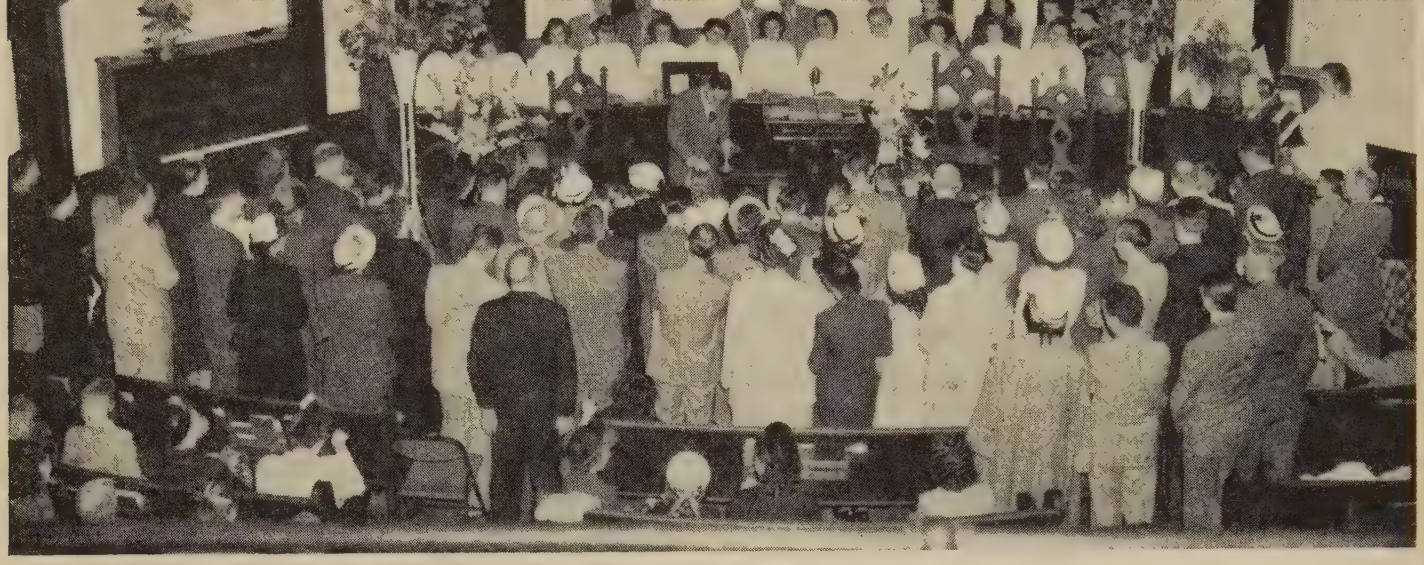


The pastor of First Church, Corbin, Kentucky, received this membership class into the church as result of a church-school revival. Children and adults baptized totaled 34; 15 adults were received on confession of faith and others by transfer of church letter. Church-school teachers are standing behind the membership class. Church-School attendance increased by 200 per cent in six month's time.

Corbin's Miracle Church - School Revival

by A. D. Houghlin, Pastor
Corbin, Kentucky

IF you want to wake up the entire church and community, have a church-school revival. That is what we did at First Methodist Church, Corbin, Ky., where the church school increased by 200 per cent in six months' time. When more men than women go to church, that is news. Evidently the day of miracles is not over for, during three months, our church has outdone itself in breaking all previous records and experiencing one of the greatest religious awakenings in its entire history.

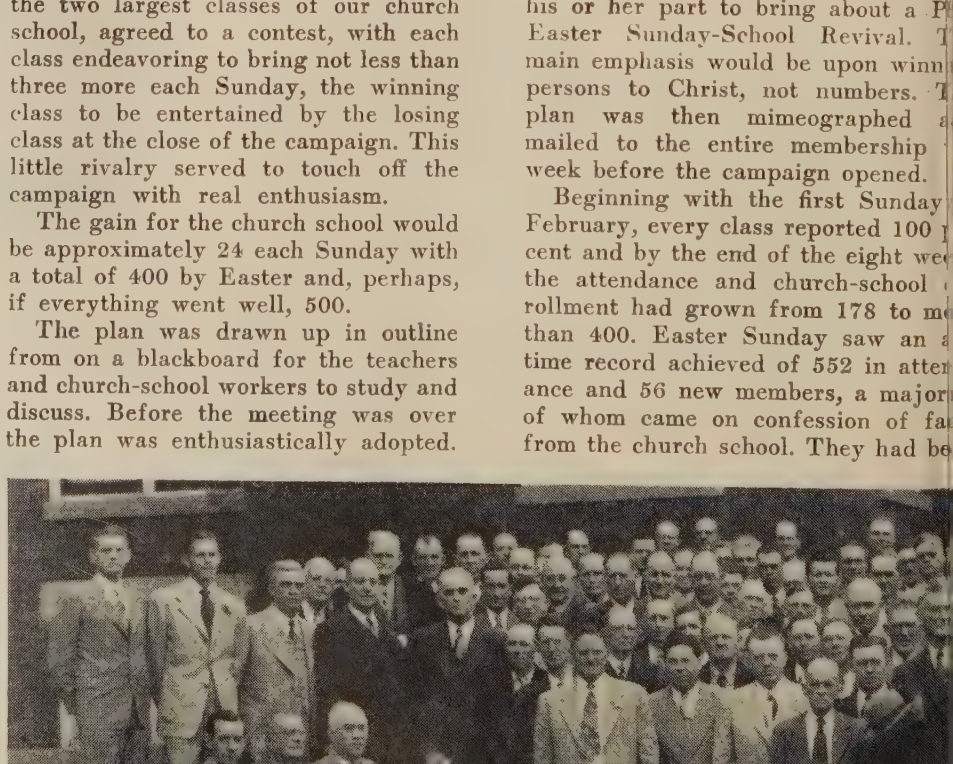
It began at a meeting of the local board of Christian education, when the pastor asked the group to set a goal of 400 in church school for World Wide Communion Sunday, October 1. The board, though enthusiastic, reacted as if the pastor might know his theology but did not know Corbin Methodists. However, before the meeting was over they agreed on a goal of 300 for World Wide Communion Sunday, 400 for Christmas, and 500 by Easter Sunday. In the mind of the pastor these goals became a goal which he believed would be achieved.

Early in January, the pastor called the church-school workers together and outlined a plan of action covering a 10-week period, beginning with the first Sunday in February and culminating with Easter Sunday. The goal would be for each class to increase its attendance by at least one a Sunday for the 10-week period. Each class would have as its base to build from, a figure equal to the average attendance of that class for the preceding quarter. The adult classes would endeavor to bring two more a Sunday. The Men's Bible Class and the Ladies' Bible Class, the two largest classes of our church school, agreed to a contest, with each class endeavoring to bring not less than three more each Sunday, the winning class to be entertained by the losing class at the close of the campaign. This little rivalry served to touch off the campaign with real enthusiasm.

The gain for the church school would be approximately 24 each Sunday with a total of 400 by Easter and, perhaps, if everything went well, 500.

The plan was drawn up in outline from on a blackboard for the teachers and church-school workers to study and discuss. Before the meeting was over the plan was enthusiastically adopted. Each teacher and worker agreed to his or her part to bring about a P Easter Sunday-School Revival. T main emphasis would be upon winn persons to Christ, not numbers. T plan was then mimeographed a mailed to the entire membership week before the campaign opened.

Beginning with the first Sunday February, every class reported 100 p cent and by the end of the eight we the attendance and church-school rollment had grown from 178 to m than 400. Easter Sunday saw an a time record achieved of 552 in atte ance and 56 new members, a major of whom came on confession of fa from the church school. They had be



ained by the teachers and in the stor's church membership class.

The Men's Bible Class led the omen's class in the campaign with 9 in the Men's Class Easter Sunday. oth classes began with approximately , and for the last month averaged om 90 to 125 each Sunday. One of the crets of the growth of the Men's Class as the starting of a breakfast hour in e basement of the church, next to the urch kitchen, where the men were rved coffee and doughnuts from 9:00 9:30. The men like it so well, that ey want this social hour on Sunday orning continued indefinitely. It emed to help bring in men who had t been seen in church in 15 years. ow some of the ladies are drifting in r coffee, too! (The Men's Bible Class the largest Bible Class on record any church in Corbin's history. rbin has 17,000 population, with two ptist churches of nearly 1,000 mem-rs each. The class president says he going to build our class to 200.)

First, the pastor averaged the at-ndance of the individual classes for e quarter, preceding the beginning the campaign. He listed each class on chart with the average attendance low the name of each class on the first e of the attendance chart. Then on second line, what the attendance uld be for the first Sunday of the mpaign if each class would bring not s than one more. This was the goal each Sunday: each class to bring e more. The total gain for the church ool was to be approximately 24 each nday. The goals were placed for ch succeeding Sunday, with each ss increasing one person in attend-e each Sunday. The classes with big entiality tried to bring two more rsons each Sunday, while the two gest classes tried for three more. This helped the church to visualize entire 10-week program Sunday Sunday. This outline was placed on rge blackboard and kept in the main itorium for a check up each Sunday, owing the class period. The five-nute general assembly held for check up after classes, added great interest and helped in the weekly build up.

A. D. Houghlin, pastor, and the church building.

Five cards were used besides the attendance chart: an enrollment card, an absentee prospect card, a teacher's report card, a department report card, and a rally-day enlistment card for the closing week of the campaign. The pastor provided lists of members to each teacher and also prospects taken from the community religious census. This gave the teacher and each class something to work from at the beginning of the campaign. The campaign was given much publicity in the daily newspaper. Much use was made of telephones, postal cards, and personal visitation.

The campaign was planned to merge with the annual revival meeting which came near the close of the 10 weeks' effort. The revival is said to have been one of the greatest in the history of the church. Not less than 180 persons sought a Christian experience at the altar of the church and the church was packed to capacity almost every night.

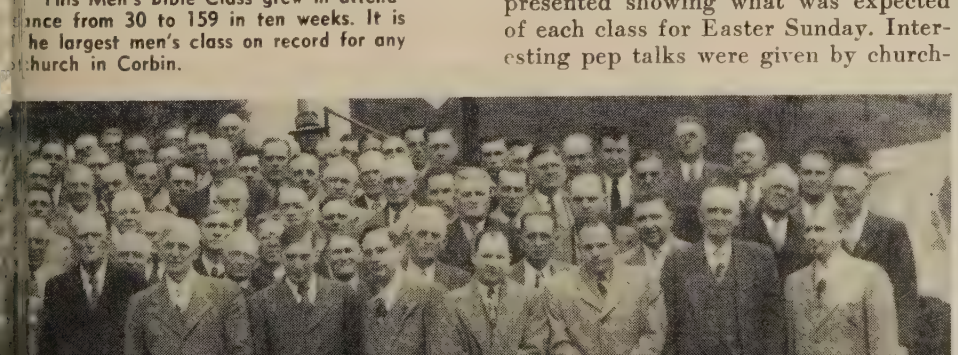
On Palm Sunday a new chart was presented showing what was expected of each class for Easter Sunday. Interesting pep talks were given by church-school leaders to the entire church school which met for the opening worship service in the main auditorium of the church. Rally-day enlistment cards were passed out to everyone, with each person requested to sign and get nine others to commit themselves to attend on Easter Sunday. Also, "Rally Day" buttons were given each person to wear during Holy Week. One thousand "First Methodist Telegrams" were printed for distribution through the mail, and for last-minute delivery by Boy Scouts on the eve of Easter Sunday, to members and to those who were considered the most difficult to reach. Nearly 500 "telegrams" were passed out at the picture show by a Jew who managed the picture show and who claimed some credit for the overflow crowd at the church on Easter Sunday.

The goal set was 500. The count on Easter Sunday morning was 552. Almost everyone stayed for church service to witness the baptism of six infants and nearly 40 children and adults who confessed faith in Christ. A class of 56 joined the church with more to come the following Sunday.

One of the interesting features about this program is that, once it was adopted and started, the pastor had little to do; the leaders did most of the work. A week of visitation evangelism was used following the two-week revival effort, in preparation for Easter Membership Sunday.

Although this campaign lasted 10 weeks, it can be equally successful in a shorter time.

This Men's Bible Class grew in attendance from 30 to 159 in ten weeks. It is the largest men's class on record for any church in Corbin.



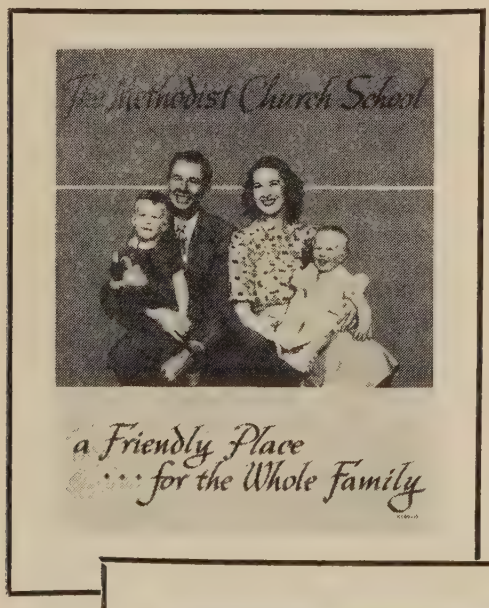
How the Pastor Can Help His Teachers

Be Friendly Visitors

by Nathaniel F. Forsyth
General Board of Education

Postcard Order No. 554-B C

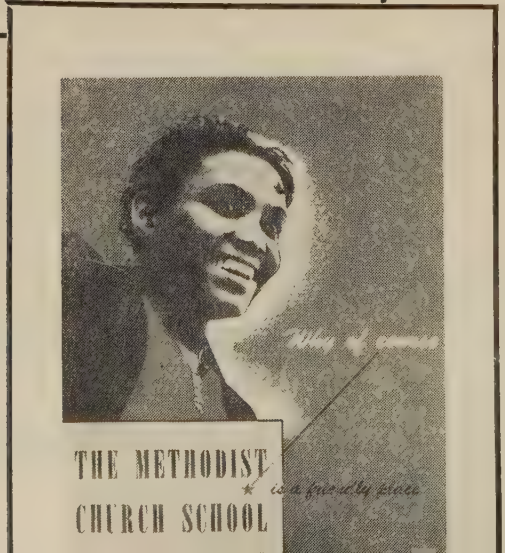
I. Use as a guide the handbook, THE FRIENDLY METHODIST CHURCH SCHOOL TEACHER, 32 pages, 6″x9″, 25 cents. Order No. 550-BC. In two evenings the pastor (sometimes he delegates this job to the church-school superintendent), using the new friendly church-school materials, can lead his entire church-school teaching force to be more friendly and more truly effective. It is important for each teacher to have a copy of the handbook so that it can be discussed page by page, with special attention given to pages 22-27 where eighteen topics are listed for the church-school teacher to consider in visiting.



Postcard Order No. 558-B C

II. Use THE FRIENDLY METHODIST CHURCH SCHOOL POST CARDS. The post cards are miniatures of the large posters. Three of them are pictured on this page. The postcards are sold only in packages of 100. The price is $1.00 per 100. An assorted package containing 17 of each of the designs is available for $1.00. Order the assorted package by number: No. 552-BC. The order number of each design is indicated on these pages at the side of the design. Each design may be ordered in packages of 100. Please indicate the order number when ordering. These post cards may be used by the pastor, superintendent, or teacher for correspondence, or the cards may be used to invite new prospects, for announcements, to follow up absentees, etc.

III. Use THE FRIENDLY METHODIST CHURCH SCHOOL POSTERS: 6 posters on cardboard, 11″x14″, in colors. Three of them are pictured on this page. $1.00 the set, postage paid. Sold only in sets of 6. Order No. 551-BC. Use 5, 10, 20, or more sets. Display them in the community for a public relations program; and the teachers in the church school seeing them will be stimulated to think of ways by which they can be more friendly. An investment of this amount is not too great to achieve the purpose you have.



Postcard Order No. 557-B C

IV. Make a list now of the materials you want to make your "friendly" program effective. Get the support of your church board of education. Ask your church-school literature secretary to add your list to the other materials to be ordered at once, for these too are necessary supplies.

Order all "friendly" materials from The Methodist Publishing House serving you.

Instructions for Visitors

from the Church School

ITS SUNDAY SCHOOL gives a church its best chance for evangelism. It can win people more readily than any other church activity. This power is wasted unless the gap between the church and those outside it is bridged. That is why you are going out. You will have some of the happiest and most useful experiences of your life.

You go as the voice of the Master who called the children unto Him. You go seeking the older people whom He loves. How much of your time and energy would it be worth to turn just one person to Him? Your few hours this week are likely to alter whole lifetimes for others.

(1) ***Go in prayer.*** You have a divine Partner in this. The results you get can be miracles because His power can be added to what you do.

(2) ***Have all information*** about the prospects clearly in mind before you ring the doorbell.

(3) ***Introduce yourself.*** Say that you have come from the church to make a friendly call. Ask if you can come in, if not immediately invited. If you see that it is inconvenient to receive you just then, set a time to come back.

(4) ***Get a pleasant start.*** Sit where conversation will be easy. Be smiling and friendly. Admire the home or children. Relax and enjoy the call—tenseness is a barrier.

(5) ***Get soon to the point*** of your visit. Do not waste time with small talk. Tell why you have come.

(6) ***Tell when and where*** the Church School meets and what it has for the pupil you are seeking.

(7) ***Ask questions*** about the family's church and religious background. Ask as though expecting a church connection and interest.

(8) ***Tell the benefits and attractions*** of the Church School in terms of the age of the prospect. Talk to parents of the importance of moral and religious training for children. For those who are older, talk of their religious needs and of the fine fellowship at the church. Tell what good the school has done you or your children.

(9) ***Avoid*** argument, criticism, advice or a superior manner.

(10) ***If other prospects*** for the Church School are discovered in the home, including parents, try to get their acceptance.

(11) ***Be as brief as you can,*** but do not seem hurried. Stay on the subject.

(12) ***Tell parents of their share*** in encouraging prompt and regular attendance and religious growth.

(13) ***Give a warm invitation*** to the church services and the other activities. Be prepared to give information about these.

(14) ***Write your report*** of the call and information about other prospects for the church or its activities discovered in the home on the back of the prospect card before they are forgotten.

(15) ***Finish all assigned calls*** and turn in written reports and signed acceptance cards within the week. Where people were not at home, keep trying until they are seen. Calls can be made on mid-afternoons and evenings on Sunday and weekdays.

(*Editor's Note:* These instructions for visitors from the church school are taken from a leaflet published by the Presbyterian Church, U.S.A., and are presented here as helpful suggestions for each local church. They should be adapted to the circumstances of each situation.)

The "Win-a-Chum" Plan

Twelve youth were won to Christ and to the Church recently with our "Win-a-Chum" week. We have an excellent, volunteer, senior youth counselor who is a teacher of music and art in the township schools around Anderson. She and the youth cabinet divided the MYF into 12 teams of five members each, with a non-church member on each team. Each team also had an adult advisor.

The captains were given one week to contact the members of their teams.

These teams met separately on Sunday evening at the MYF period to plan their work. Their first aim was to win the non-church member on the team, then to contact other youth. They won 12 in the week that followed and most of the converts were from homes where the parents were not church members.

—*Roy R. Roudebush,* Lay Associate of First Methodist Church, Anderson, Indiana

Does Your Church Have Copies of

THE UPPER ROOM

Where They Can Be Picked Up?

I want to tell you what happened to me. I picked up a small book called THE UPPER ROOM issued for the months of January and February, 1949, and I found it to be the most inspiring book I have ever read. I would like to get other copies to read. Will you please inform me how to obtain them?

—A housewife
Dayton, Ohio

★

One of the first things we did after organizing our new church at Belen, New Mexico, was to install an Upper Room Literature Rack and fill it with our best-known tracts and small publications. Of course THE UPPER ROOM headed the list, the people having been told again and again, in the bulletin, from the pulpit, and when visiting in the homes, of its value. The first order was soon exhausted and at the end of six months it became necessary to increase the order 50 per cent. The people usually want what the preacher reads and recommends. When an individual or a family becomes identified with the church I always feel under the obligation to get into their hands as quickly as possible THE UPPER ROOM, *The Christian Advocate* and others of our thought-provoking and inspiring publications.

—O. E. Hall
Belen, New Mexico

★

The church is receiving 400 copies of THE UPPER ROOM each issue. This places one in each family and a few to spare for general distribution. Our young married ladies' class has representatives who take a portion of the town as their section to distribute THE UPPER ROOM, one to each family. This is done personally each time. Enclosed within each one given out is one of the contribution envelopes. These are returned in the offering plates on Sundays or are given to me as I make my pastoral calls or in some manner come back to me with some amount—from five cents to a check for $2.00. This, I believe, gives personalized contact with the families of the church, which mailing could not do. I see to it that each distributor is furnished with the number she will take out each time. It has given these ladies something special to do for their church and they are enjoying it very much.

Next week when they go out again, I will ask them to also take along the Advance literature for our church. This, I believe, will be quite effective.

—Rev. L. M. Bonner
First Methodist Church
Derry, Pennsylvania

Formerly we ordered twenty copies through the Woman's Society of Christian Service. While our church enrollment is not large, we did not have enough copies to go around, so I made a list of the heads of every family in the church, and doubled the order. And I personally hand them to each one and check their names, so that no family will miss one.

The Sunday school pays for half of them and the W.S.C.S. pays the other half.

—Secretary, Spiritual Life
South Carolina

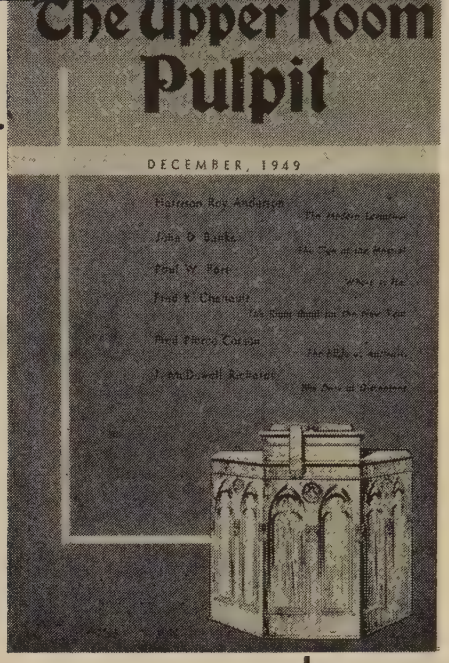
★

I was in a beauty parlor waiting for my turn and I found THE UPPER ROOM. I liked it so much I copied the address. Please enter my subscription.

—Pennsylvania

Here is an effort to provide more church members with Christian work to do and also to provide for the wider distribution and more effective use of *The Upper Room*. Centenary Methodist Church in Dublin, Georgia, has worked out the plan of having the members voluntarily take upon themselves the responsibility of buying and distributing at least 10 copies of each issue of *The Upper Room*. Already more than 30 standing orders have been entered. An effort is made to emphasize this as a spiritual work: to give to their friends and acquaintances copies of *The Upper Room*, tell them something about it, and encourage them to use it in family and individual devotions.

The picture shows W. L. Tipton, Assistant Pastor of Centenary Church, giving a copy of *The Upper Room* to Mrs. Agnes Huffman who is an Honorary Steward of the church and is now a shut-in. The pastor, George Clary, Jr., looks on.



Meeting a Need

The Upper Room Pulpit meets a very definite need by making available to the minister a sampling of the sermons that are being preached across the church. It keeps its readers abreast of what is representative of the pulpit leaders of our day. It is rich in the resources of ideas and illustrations for other sermons. It echoes and re-echoes the call that leads men to prepare for the pulpit. *The Upper Room Pulpit* will be valuable for you.

In the February Issue

The Greater Fellowship	F. E. Davison
Victory Over Suffering	William Goulooze
The Christian Attitude	Garland Hopkins
Advance Through Abstinence	Caradine R. Hooton
The Power of the Gospel	Benjamin Rice Lacy, Jr.
The Upper and Nether Millstone	John W. McKelvey

The Upper Room Pulpit

J. Manning Potts, Editor

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The Upper Room Pulpit
1908 Grand Avenue, Nashville, Tenn.

Why Have a Commitment Day?

February 26

by Bishop Wilbur Hammaker

Religious News Service

On the issue of alcoholic beverages, The Methodist Church is continually asking its members to "stop, look and listen." Again this year a special day of commitment will be observed.

BELIEVE it or not, I still am confronted with the question, "Why Have a Commitment Day?" It is not always in that exact form, but is in essence that basic query. Oh, I would not say that I meet up with such an inquiry every day or in every town. But, it bobs up often enough to be a bit disturbing.

He is still unmoved in the depths of his soul by the awful ravages of beverage alcohol; and, is unaware of the frightening hazards for all our people —young and middle-aged; especially our youth and young people. He looks on drinking as probably undesirable, and as even deplorable, when the drinker can't "handle his liquor." But it is one of many social ills. He does not want to lose his "sense of balance and proportion," he says; and so he is careful not to be swept away by emotionalism.

He seems to believe that we must preserve "proportion," by relating liquor drinking to a half dozen social ills, and not wrenching it out of such relationships in order that Old King Alcohol may be made the arch villain on the whole big stage of life. He repeatedly says, "Why keep harping on drinking? Why not spend a fair amount of time in exploring and discussing other social demoralizers?" Not strange that such a person asks me every now and then, "Why have a Commitment Day?"

Is a Pledge Necessary?

Naturally, I could wish that the query should never lift its head in any good man's consciousness. But it does; hence I seek to give a reasonable and reasoned answer. I probe a little to find out whether the man or woman (sometimes it's a woman) has a sort of constitutional resistance to commitments. Some folks say, "It's better not to make a binding pledge. Let me, let anybody, do the best that is possible without a definite promise." Such people shy away from "financial" as well as "moral" and "religious" commitments. They say, "I'll do the best I can; but don't ask me to sign anything."

They would even like to hold to such a position with reference to marriage. They do not like to make vows at the threshold of matrimony or at the altar of the Church. They say, "Let us be free. No fetters, no inflexible bonds for us."

To folks of this bent, a Commitment Day tends to rub the fur the wrong way. They must be reasoned with on the basic issues involved—*all* of them—not merely the matter of temperance. Of course, there are valid reasons buried deep in the nature of personality why all sorts of pledges are worth while. Whenever life comes to grips mightily with reality, there is an urge out of the deeps to relate oneself unbreakably to the good, the true, the protective, the beautiful. Man is made that way. God planted that deep in the human soul. Every one of God's children longs, soon or late, for anchorages. He wants to forge links between himself and some great good that will not break; that cannot be broken, by himself or another. Search your soul. Get the "hesitant" brother, or sister, to search his or her soul.

There is a further fact that yields to probing. It is the fear of breaking a promise. This hesitator says for himself or for his friend, "If I make a promise and can't keep it, that is bad, very bad. I'll not run the risk. Don't press me to sign. Let me go along doing my best, without tieing myself into a kind of 'bow-knot.'" It sounds plausible until one begins to test it.

What would become of the whole social organism, if overnight all explicit and implicit promises were wiped out? Order would disappear. Chaos would come. Stability in human society is built on the willingness of its members to bind themselves by obligations and promises. All of this comes to climax in the organization that we call the Christian Church. Its very existence is conditioned on the assumption of sacred vows. No pledges of any kind, no church.

Why Special Attention?

But why special attention to abstinence pledges? Why not take for granted that the big vows of church membership will suffice? Why not believe that all who belong will refuse to drink beverage alcohol? Why not consider that the vows of all joiners are inclusive—inclusive of abstinence from the use of alcoholic beverages, because drinking is morally wrong?

Those are fair questions. I hope the day shall come again when no Methodist Christian, boy or girl, man or woman, could think of taking "a social glass." Time was when such was the case. But times have changed. Today, many have no clear vision. They are not certain that a little glass (or two) is bad. All around them professed Christians drink and say, "It is not wrong." Many of them belong to other communions, some to communions that advocate the "temperate" or "moderate" use of liquor.

In view of all this, there is confusion, and where there is confusion it must be reckoned with. Hence, the need of a clear call in the name of Christ and for the sake of those for whom He gave His life. Alcohol does damage personality. It spreads disaster in myriad forms. It leaves a trail of ruin and wreckage. Not everyone that drinks gets into trouble or gets others into trouble. But, a sizable percentage do.

A tragically large group spread havoc and heartache. Under the influence of liquor they lose themselves. Their self-disciplines go. Modesty disappears. They say and do awful things—things they would never do if they were themselves. Read the newspapers. The story says, "He had been drinking." From a multitude of lips every day fall these words: "I would never have done it if I had been myself. I did not know what I was doing."

Drink does steal away the brains in the hours of dissipation. It does make fools of folks, and worse.

It demolishes moral distinctions and beats against religious foundations. It is the foe of man at his best, the enemy of the home, the contestant with Christ for the minds and souls of the children of earth. Why not commit oneself to eternal conflict with this arch enemy? Why not pledge oneself irrevocably to total abstinence from the use of alcoholic beverages? It is a safe way, it is a high way, it is a holy way. It is a way to help yourself, your friends, your family and the whole Household of Faith.

Commitment Day

In this year of our Lord 1950, all Methodists will be thinking about commitment to a life of sobriety through pledged abstinence on the first Sunday of Lent, February 26. The time was fixed by the General Conference. That same body set Laymen's Day for the last Sunday in February. When it was first discovered that the two highly important days would fall on the same date, both the Board of Temperance and the Board of Lay Activities wondered; and yes, worried a bit. But through conferences, it developed that what appeared *misfortune* was really *good fortune*. The hand of God was in it all. It is providential. The two great groups decided on a joint observance of Laymen's Day and Commitment Day, the laymen throwing themselves into the *dual observance to make the third Commitment Day, greater than the first Commitment Day, in 1948, or the second Commitment Day, in 1949.*

LAYMEN'S DAY--1950

February 26

IN late December and early January the materials to be used in the observance of Laymen's Day—Sunday, February 26, 1950—have been going out from the General Board of Lay Activities to pastors and lay leaders all over The Methodist Church. The theme this year is "A Layman's Faith," a subject which ties in closely with the present emphasis on "Our Faith" in The Advance for Christ and His Church, and will afford splendid preparation for the Week of Dedication which follows so soon after Laymen's Day this year.

The materials for a discussion of "A Layman's Faith" to be used by the laymen in their addresses have been prepared by Dr. Frank D. Slutz of Dayton, Ohio. Dr. Slutz, a noted layman himself, is well-known throughout the Church and in the field of education as a skillful writer and vocational guidance counselor for young people.

The General Board of Lay Activities urges that early attention be given to the preparations in each local church for its own observance of Laymen's Day. This is necessary if the laymen who are chosen to speak are to have sufficient time to prepare their addresses. It is the hope of the General Board of Lay Activities that as many churches as possible will find a layman from their own congregation to do the speaking.

Another special objective this year is that there be a Laymen's Day speaker in all the churches of the circuit charges. This will be possible if there is close coordination between the district superintendent, the district lay leader, and the pastor and charge and church lay leaders.

The pamphlet for the use of the Laymen's Day speakers has been mailed to all pastors and district superintendents and all Conference, district, associate district, and charge lay leaders whose names and addresses are currently on file with the General Board of Lay Activities.

The observance of Laymen's Day in 1949 set a new mark of participation in the number of churches which observed Laymen's Day and also in the number of laymen who had an active part in the service. Not only did the laymen provide the speakers, but there were also men's choirs, special choruses, laymen to read the Scripture and lead in prayer, so that it is possible to use an indefinite number of laymen.

Laymen in churches throughout the United States will be speaking, as the one pictured here, from our pulpits on Layman's Day.

The Story of the Good Samaritan still stands as a classic example of Christian service to men in need. Every church member can be a "Good Samaritan" by giving to World Service.

Telling the Story of

Methodist World Service

How the

Council of Secretaries Operates

by

Earle H. MacLeod

THE expansiveness of the field in which Methodist World Service functions is so great it is little wonder scores of Methodists frequently ask, "Just what is Methodist World Service and what does it do?"

There isn't a brief answer. As we know, Methodist World Service covers the face of the earth in its operations. Its outreach is immeasurable. Its working is so many-faceted, who can describe it all?

But the Council of Secretaries of the World Service Boards and Agencies of The Methodist Church, set up by the Methodist *Discipline* to "coordinate the promotion of the causes represented in the total World Service program of the church," is attempting to inform members of our churches through its program of publicity and promotion.

One of the vehicles in this program is educative literature.

The preparation and dissemination of literature is a most effective means of informing any field. This is true even though the competition for attention here is keen. Each delivery of the mail brings volumes of printed matter to millions of persons across the land. Nevertheless, we Americans will pick up and read a thing which is attractive enough to involuntarily flash an appeal into our busy intellect. As quickly we will often discard those of mediocre appearance. Since Methodists are eight-plus million of Americans—and equally subject to this literature barrage—the Council of Secretaries puts the story of Methodist World Service into the hands of our people through literature; and attempts to give to this literature a degree of prior appeal through studied planning.

Our Fourth Sunday World Service leaflets are an example.

Fourth Sunday leaflets are issued to our local churches for distribution to members, either by mail or by other means, prior to or on the fourth Sunday—World Service Sunday—of each month. Once each quarter samples of these leaflets are mailed from our Service Department at 740 Rush Street, Chicago 11, Illinois, to our ministers. The sampling quantity, enough to cover the minister's mailing list, has been prepared in advance. The samples for March, April, Easter Worship Service, and May, 1950, will be sent prior to February 1. A return order card is enclosed. The minister may then order, free of cost to his church, the quantities he will require of each of these leaflets. They will be shipped to him month by month as the total print quantity comes from the press, in time for distribution.

The Fourth Sunday leaflets dwell on the work of the 11 World Service Agencies.

The direct way of getting at the answer to, "What is Methodist World Service and what does it do?" is to tell of the work of the 11 agencies which comprise the World Service structure. No one can tell all of this work. Few would wait on a comprehensive delineation of it. But the Council attempts to get the story across by portraying something of the work accomplished by each of the agencies through this month-to-month pattern of fourth Sunday leaflet releases.

The March, 1950, leaflet will deal with the work of the Division of Foreign Missions. The April mailing piece is planned to emphasize the work of Christian education in the local church. The leaflet for May will be a general treatment of the World Service program.

The next three months will take up, respectively, the World Service work in the fields of schools and colleges; hospitals and homes; and lay activities. The final quarter will be concerned with home missions; again, foreign missions; and temperance. The remainder of the agencies come in for this promotive treatment in the months to follow.

"THIS WE BELIEVE"

The Methodist Hour sermons broadcast during October, November, December, 1949, are being offered to the public in a paper-bound book under the title of the series, "This We Believe," for 50¢. There are 13 messages delivered by outstanding Methodist leaders in this book. Order from The Methodist Hour, 404 Wesley Memorial Building, Atlanta 3, Georgia.

Literature and the Every Member Canvass are dual forces in telling the story of Methodist World Service.

Recently released to our ministers through the offices of the district superintendents is a series of printed items comprising materials for conducting the Every Member Canvass in the local parish. This is intended as a helpful added means in making known the facts of Methodist World Service, and for assisting the local budget.

The series is composed of the following: a suggested style or form for three letters to be mailed at weekly intervals and by means of which the minister may advise his membership of the forthcoming Every Member Canvass; a two-color illustrated folder titled, "Give to Your Local Church and Methodist World Service"; a full-color poster 18½"x24" for the church bulletin board; a poster graph 11"x14" showing the division of the World Service dollar, for the bulletin board; a suggested newspaper story; sets of pocket-size cards illustrating World Service work, for canvassers' use; pledge cards, one side for the Divided Budget, the reverse side for the Unified Budget; and an "Operations Sheet" explaining to the minister and officials the intended plan for the use of the materials.

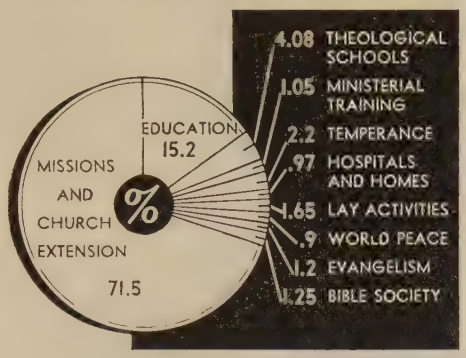
The Every Member Canvass is generally considered a necessary program if the church member is to be kept properly advised of what is being accomplished at home and abroad through the outreaches of Methodist World Service. This often leads many to give more support both to the local church budget and to benevolences. When they know more of the need and of the effective way in which the Church can meet it, their offerings generally become more liberal.

Visual programs have an important part in telling the story

The Council of Secretaries gives support and assistance to the production of visual programs concerning the work of Methodist World Service, both motion picture and film strip or film slide. It is also entering into direct production in these fields.

A great percentage of our churches are equipped with motion picture projectors, or film strip or slide projectors, or both. Many of those which do not have these implements can secure them for occasions through loan from civic institutions or by rental. Our churches are far-sighted in perceiving the value of such equipment, to which a modern public has become highly oriented. The story of what World Service is and what it does, conveyed to our people through the use of these facilities, constitutes another avenue of service through which the Council of Secretaries may fulfill its charge.

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR



ANNUAL FIXED AMOUNTS—PENSIONS $147,651
DEACONESS PENSIONS $32,000

The picture below shows the World Service Commission and other leaders of the North Arkansas Conference at Searcy, where they held a church finance clinic. The pastors, church-school superintendents, and treasurers of the churches around Searcy attended the meeting. Those present unanimously voted to recommend the unified budget and envelope system. Considerable thought was given to strengthening the budget of rural churches.

The use of the columns of our church publications; other services and awards to churches prove valuable, too.

The Council endeavors also to use such other mediums as may prove valuable and important in achieving results. Within this area come the columns of our national *Christian Advocate* and our Conference publications and *Advocates*. Advertising space is used therein. News items and promotion releases are sent to these journals periodically, as well as to others published for the church field.

A service direct to churches is rendered in the line of supplying cuts, mimeograph tracings, posters, reprints, and allied material concerned with the work of Methodist World Service.

A further interesting and well-accepted item is the *Certificate of Recognition* which the World Service Agencies through the Council of Secretaries have recently awarded to churches which have met their full apportionment for World Service. A gold and black seal, dated, is placed on the certificate for each year of the quadrennium such recognition is earned. The certificates are issued on request through the offices of the district superintendents.

Coordinating the promotion of the causes of the World Service program.

In addition to those things named, the Council's area representatives, its Secretaries, its leaders, are ever working in the field to cultivate, to stimulate, and to educate. This is a program apart from that of the promotion and publicity endeavor. Yet it works constantly in conjunction therewith.

In these ways the Council of Secretaries of the World Service Boards and Agencies of The Methodist Church seeks to fulfill its charge.

Make Your Mimeographed Bulletins

MORE ATTRACTIVE

MANY churches are now using stencil inserts, furnished free of charge by THE UPPER ROOM, to help make their bulletins and letters more attractive. Some of the inserts are illustrated, thus providing a feature which is usually difficult without more equipment and time than most pastors have for this.

New inserts come out from time to time—a new one for each new edition of THE UPPER ROOM—adding variety to their use.

The inserts are simply a small stencil made of the same material as the average mimeograph stencil. They are inserted into the regular stencil by removing a section of that stencil and replacing it with the one provided by THE UPPER ROOM. The insert is held in place with stencil cement. (Detailed instructions are enclosed with the stencil sheet.)

Users report that correction fluid, shellac, finger nail polish, and some other cements give satisfactory results instead of stencil cement. J. Wesley Miller of Burlington Junction, Missouri, has discovered, "For a cement to paste THE UPPER ROOM designs into the larger stencil, I have never found anything that was quite as good as correction fluid." He puts the fluid along the edge on front and back of the design and says, "I never have a leaky joint or edge." He states also, "Our people like the designs and many ask how it is done."

These inserts may be obtained from the Director of Public Relations, THE UPPER ROOM, 1908 Grand Ave., Nashville 4, Tenn. The only requirement is that a copy of the bulletin or letter be sent, showing how the design is used.

A recent UPPER ROOM stencil insert had these words, "If you have time to read the comics, you have time for daily devotions." The three pastors of the Appanoose County Parish, Centerville, Iowa, used this design on a letter to their membership. The letter follows:

"Dear Church Friend,

"We Americans think we are busy people. Earning a living, taking care of a family, keeping up social obligations and community activities fill up so many of our hours that we say we do not have time for Bible reading, for family devotions, even for church attendance.

"Each day has 24 hours and each hour 60 minutes. 24x60 equals 1,440. 1,440 minutes in a day. Most of us spend 10 minutes a day reading the comics and feel that it is a good investment. It will only take a few minutes each day to read THE UPPER ROOM. You may do this any time of day and in any way that you choose. We suggest that you read THE UPPER ROOM at the breakfast table with your family.

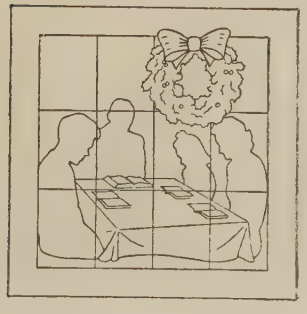
"This copy of THE UPPER ROOM comes to you through the courtesy of your pastor. If you wish to share the cost of distribution and widen the use of this devotional guide, you may hand your contribution to your pastor. The cost is about 8c per copy."

(Signed) Cecil M. Wyant
Fred C. Edwards
Herbert M. Richmond

Examples of recent stencil inserts supplied by *The Upper Room*

1950

Resolve to make Bible Reading, Prayer and Meditation a Daily Habit. The Upper Room will help you



NEVER UNDERESTIMATE

The Power of

Daily Devotions

A testimony to the effectiveness of stencil inserts in increasing circulation of THE UPPER ROOM comes from Mrs. Esther R. Miller, Paynesville, Minnesota. She writes, "No doubt my standing order has been increased somewhat as a result of our minister inserting UPPER ROOM stencils in his bulletin."

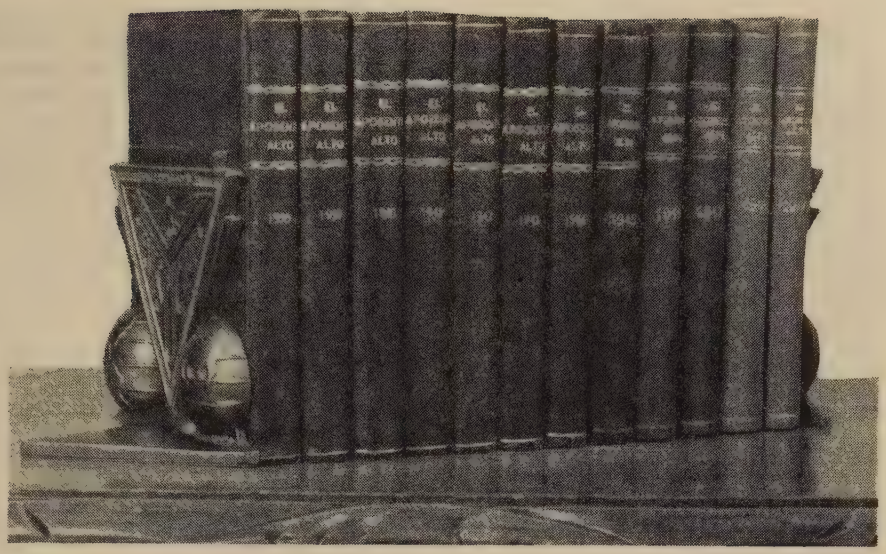
Many pastors use the stencils in letters introducing a new issue.

One pastor, Charles Arthur Smith, Rose, New York, uses them on penny postcards which also carry the announcement of special church meetings. The cards would be sent anyway and this gives a chance to add another plug for THE UPPER ROOM without additional cost.

A recent letter from Kenneth H. Hesselink, pastor of the Trinity Reformed Church, Inkster, Michigan, contains these words:

"Enclosed is a copy of our bulletin for the service tomorrow. You will note that we have used two of these inserts which you sent. Thank you for continuing to send us these inserts. They dress up the bulletin and at the same time bring the message calling for regular private devotion with the aid of THE UPPER ROOM."

Translating THE UPPER ROOM for Twelve Years into *Spanish*



The 12 volumes of *The Upper Room* translated into Spanish by Juan N. Pascoe are pictured here as El Aposento Alto. Dr. Pascoe describes his work in this article.

by
Juan N. Pascoe

IN 1937, Dr. Grover C. Emmons made a trip to Mexico, with the special purpose of securing a translator for THE UPPER ROOM, as he was prepared to begin his Spanish edition. Although I rather hesitated to undertake this task, my wife was very enthusiastic over the plan. She has always been my helper in this work, which has come to mean so much to us.

As we turn to that first issue of 1938, which we translated, we cannot but admire Dr. Emmons' world-wide vision. It is significant to us that the cover picture for that first Spanish edition is the one entitled: "Go. . . . Preach." Dr. Emmons' spirit burned with the fires of missionary zeal!

The fact is that the translation of THE UPPER ROOM, during the past 12 years, has been a source of great joy and inspiration. Before I undertake the translation of each lesson, I read the Scripture verses, the printed text, the meditation, the prayer, and the thought for the day, in a devotional mood, with the purpose, not only of understanding the message, but also of appropriating it for my own life. Then I read the Spanish Bible verses. As we have several versions of the Scriptures in Spanish, including the Catholic translations, I look for the most appropriate wording of the text for the commentary which follows. It is my desire always to be faithful to the message of each writer and at the same time adapt it to the Latin-American line of thinking. The main point is that the spiritual message should find lodging in the minds and hearts of Spanish readers.

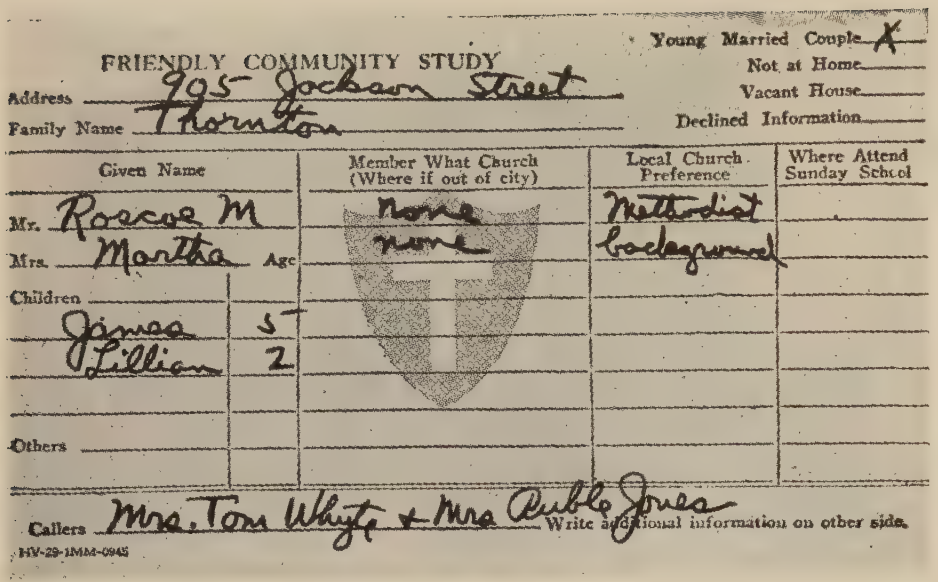
More and more do they look forward to the appearing of EL APOSENTO ALTO, because of its freshness and the interesting variety of its meditations, which come to them from Christians in all parts of the world and from different spheres and occupations. It follows that in reading and translating THE UPPER ROOM during these past 12 years, fraught with such momentous events in the life of the world, we have sensed the feelings and reactions of the Protestant people; the premonitions of war, the spiritual anxieties during the conflict, the spiritual preparation for victory and the earnest cravings of the Christian minds and hearts to achieve real and lasting peace.

Personally, I have received a spiritual uplift from translating THE UPPER ROOM, which has enriched in many ways my ministry.

In Mexico, The Methodist Church has launched a one year's campaign of evangelism, with a goal of 5,000 new converts, one fourth of its present constituency, which is to continue until next September, the date fixed for the sixth General Conference. Bishop Eleazar Guerra and his two cabinets have honored the Spanish translator of THE UPPER ROOM, with the appointment of General Secretary of Evangelism for the entire Methodist Church in Mexico. The plans of the Committee, which are already being carried out, are to promote the spirit of prayer among pastors and people. Institutes for pastors and church members are being organized. Literature is being written, printed and distributed, principally of an evangelistic nature. Personal work and group evangelism are being stressed.

It is the sincere conviction of the writer that because of his efforts during the past 12 years to appropriate and transmit the messages of THE UPPER ROOM, through the Spanish translation, he is now better prepared for the present task of testifying to "the gospel of the grace of God."

Juan N. Pascoe and wife, who has continually encouraged her husband in this translation.



FRIENDLY COMMUNITY STUDY

Young Married Couple X
Not at Home
Vacant House
Declined Information

Address 995 Jackson Street
Family Name Thornton

Given Name	Age	Member What Church (Where if out of city)	Local Church Preference	Where Attend Sunday School
Mr. Roscoe M		None	Methodist	
Mrs. Martha		none	Lockeymond	
Children				
James	5			
Lillian	2			
Others				

Callers Mrs. Tom Whyte + Mrs Auble Jones
Write additional information on other side.

HV-29-1MM-0945

The Director of Research of the Wisconsin Area tells how laymen are helping to survey new areas to find where new Methodist churches should be organized. The card at left shows the proper use of the "Friendly Community Study" card which is available from *Tidings*. This article will inspire many who plan a religious census.

An Effective Use of

the Religious Census

by Guy R. Nelson
Secretary of Research and Surveys
Wisconsin Area

IT was at one o'clock on Sunday, December 12, 1948, that 45 men sat down to dinner in the assembly hall of Underwood School in Wauwatosa Town. These men had driven directly from the morning worship services of a dozen Methodist churches in the Milwaukee region. They came together at the call of their district lay leader, Ray Maltby, to take a census of a fast-growing suburban area west of Milwaukee. That afternoon they called in 500 homes to ask questions concerning the church affiliations of the new residents. There were some other questions, too: the ownership of the residence and the length of time they had lived in the community.

While these men ate their Sunday dinner, packets of cards were handed to them. On the top of each packet was a colored card on which had been placed a map of the worker's assignment. The director of the study gave instructions on securing the information and answered questions with reasons for requiring some of the data. At two o'clock the men were in the field ringing doorbells and gathering facts about the community. When they came in at five o'clock to share their findings and their enthusiasm over a Sunday evening snack, they brought together a pretty complete picture of the religious and social character of the area. On the basis of their findings it was determined then and there that the people of the community were justified in looking to the Methodist church for its ministry.

The district superintendent, James M. Buxton, and the lay leader made the arrangements for the meeting. A committee of local residents cooperated with them in securing a place for the meeting and in providing the Sunday meal. The Director of Research of the Wisconsin Area participated in the proceedings from the beginning of the plan and he was on hand to give the instructions to the workers and to give them their assignments. This involved the preliminary task of taking a count of the number of families in order that the distribution of the work of the census could be equalized. Mr. Erick Nelson, one of the residents, made the count. The survey was publicized in the local press by a committee of local residents who also helped arrange other details of the study.

The outcome of all this effort was the formation of the Elm Grove Community Methodist Church.

This activity is cited as an example of the sort of work which has been done in the Wisconsin Area for the past four years. It was in 1945 that a pastor with some background in research techniques was appointed to the task of study and promotion. He was given the title of Secretary of Research and Surveys. The scope of his task was as broad as the range of problems confronting the local congregations. Among his responsibilities were the study of new communities, of older communities with changing needs, and of problems within the local church. In each instance the work of gathering data is done in cooperation with the minister, and his people.

City-wide surveys in Beloit, La Crosse, Waukesha, Eau Claire and others were set up on an interdenominational basis. Beloit furnishes the prize illustration. In this city of 30,000 population, 33 of the 35 churches furnished 400 workers to contact every home. The visitors reached 90 per cent of the families. It was a layman's effort, organized and promoted by laymen. The Secretary of Research worked with the committee from start to finish, and carried through with 12 of the congregations in an evangelistic follow-up that won 250 decisions for the Christian life.

1,000 Unchurched Methodists

Beloit stands out as a Methodist study in that over a thousand Methodists were found who were without a church home. The ultimate outcome was the formation of two new congregations.

It is a real temptation to tell of the

progress of West Side congregation in Madison where a similar survey in the Sunset Village and Westmorelands area became the starting place of a new congregation. The variation here was that the census work was completed by women. The Mequon Community Methodist Church on the shores of Lake Michigan, just north of the city of Milwaukee, now worshiping in its own new building, grew out of a Sunday afternoon survey by a group of men who were recruited from a subdistrict.

In a number of instances from 60 to 66 men have gathered for dinner at such a point as Grace Church, Beloit, St. Mathews in Fon du Lac, or St. Paul's in Green Bay, to repeat the process described for Elm Grove. This plan grew out of an experiment on the Central District under Superintendent Paul White's leadership where five subdistricts were entered during the winter with weather 30° below zero. One of the valuable by-products of the subdistrict program is the interest and enthusiasm which it generates among the men.

On the Jericho Road

The census method has been useful in opening new churches; it has also prevented such a venture where the possibility of success was too low. The census of the community has helped in reopening some moribund churches. One example is Haney Ridge in Crawford County where the Methodist church had been closed for 20 years. Workers from five neighboring congregations visited in the homes in this hillside parish and found a majority of the families were Methodist. New homes with young children registered an interest in reactivating the church. For three years now Haney Ridge has been reported in the Yearbook as part of the Boscobel charge.

On the shores of Lake Winnebago is the village of Brothertown, which takes its name from the Brothertown Indians who settled there in the early days. The one church in this village of 120 souls had been closed for a dozen years. The leaders of the Conference called for a study of the parish before action could be taken to declare the work abandoned. On September 15, 1948, the student pastor, Guy Holliday, organized a group of laymen to visit in the homes. The village and a three-mile radius of the surrounding countryside were covered. Jericho, two miles away, is the site of a Roman Catholic church, the only other church in the parish. We were on the Jericho road that day. We did not encounter any priests but we found enough Methodists and people of like interest to make the renewal of services in Brothertown mandatory. The first services were held on World-Wide Communion Sunday in October. On a recent Wednesday night the church was filled to three-fourths of its capacity for a midweek meeting.

The religious census has proved to be an excellent instrument for studying the community, and it has served as an ally of the Visitation Evangelism work of some of the churches. Its usefulness in opening new churches has been matched in the reactivating of some that had seemingly failed. Although the census is not by any means the only source of information about the community, it has the virtue of being up-to-date and fresh. It is fairly simple in organization and set-up and can be employed almost anywhere.

Whatever you call it

Survey

Religious Census

Friendly Community Study

Now is the time to do it.

For best results in

National Week of Visitation Evangelism

Make a survey during January or early February and list every prospect. Use the Friendly Community Study Cards, Friendly Community Study Envelopes, and the Prospect and Assignment cards listed on TIDINGS Order Blank.

Surveys must be followed up to obtain results. Follow every prospect by Personal and Visitation Evangelism.

Church Loyalty Covenant

I desire to renew my Loyalty to Christ and His Church.

I will endeavor to attend at least one service of worship each Sunday during the next six weeks, unless prevented by circumstances beyond my control.

NAME _____

ADDRESS _____

"See You in Church Sunday"

Above is a copy of the "See You in Church Sunday" CHURCH LOYALTY COVENANT CARD that "See You in Church Sunday" visitors use for enlisting the cooperation of every member in regular church attendance. Order it from TIDINGS at 50¢ per 100.

The booklet, **"Instructions for Visitors,"** is full of helpful suggestions for the "See You in Church Sunday" visitors. Order one for every visitor.

The Days That Lead to Easter

In the Lenten season every church and every pastor hopes for a great spiritual advance. That advance will come if you and your people will spend some time each day in Bible reading, prayer, and meditation. This Lenten and Easter season you and your families can be members of the world-wide fellowship. Together we get spiritual refreshment and inspiration for daily living through the use of THE UPPER ROOM.

In this Lenten season you can make the Family Altar a definite project and *commitment* for every home. THE UPPER ROOM with its world-wide readership gives a sense of the spiritual oneness of all Christians.

Put THE UPPER ROOM in every home. Order extra copies of the March-April issue now —at least one for every home for which your church has a responsibility.

What better time than now to establish the regular ministry of THE UPPER ROOM in every home? Begin the parish cultivation plan now.

March-April number now being shipped—5 cents per copy in lots of 10 or more.

Envelopes for remailing, 1 cent each.

THE UPPER ROOM 1908 Grand Avenue Nashville 4, Tenn.

Evangelism Undergirds and Motivates

Our Program in the Central Jurisdiction

by J. W. Golden, Associate Secretary

IT is very evident that whenever a local church becomes evangelistic, it attracts more people—people who will dedicate life, talent, sustenance, and service to the Lord in recognition of His ownership and their stewardship.

This has been definitely shown in many of our churches throughout the Jurisdiction. For example, in the Delaware Conference where, during the last few years, we began specific visitation movements and preaching missions, evangelism has undergirded the entire program of the Church. This spiritual life was deepened, unchurched Christians were reclaimed to active relationships, and sinners were won on profession of faith to Christ and His Church. As a result, local churches have become more effective organizations, making greater spiritual impact upon the community life, establishing new churches, and improving and acquiring church property. They do, not less, but more for others in meeting the requirements of Jesus Christ.

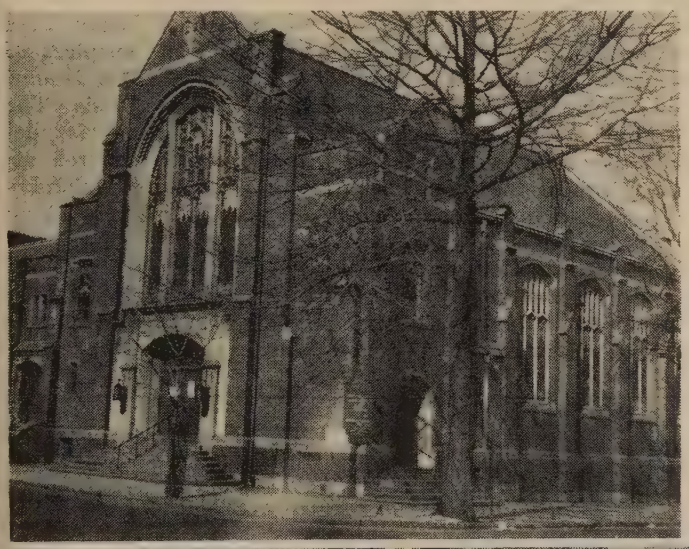
This Conference led the Jurisdiction in reaching its quota during the Crusade for Christ, and is one of the first to exceed the given goals on profession of faith in the first year of the Advance for Christ and His Church. Their goal was set for 1,736 on profession of faith. They have reached 1,942. Knowing, however, that Christ's quota includes the last man, woman, and child, the task is still great and demands the best of our services. This Conference is striving for greater victories.

The pictures here only show one church, one parsonage, and one group, but they represent the many other new projects acquired or developed and the many groups won, who are now active in Christian service. Suffice it to list a few new projects in one district: the Philadelphia District achievements made through the leadership of Dr. E. H. Crampton, the efficient and energetic district superintendent, with the cooperation of Bishop A. P. Shaw, pastors, Woman's Societies of Christian Service, and loyal members.

New Churches Built

The pictures shown are the Newman Memorial Methodist Church at Brooklyn, New York, purchased at a cost of $38,000; and the Philadelphia District parsonage, a two-story house of eight rooms, including fully-equipped study. It cost $9,000. The group picture represents what is going on in the program of assimilation and training for Christian service. Here evangelism and religious education become one in purpose in reaching the same goal in the development of Christian personalities.

A new church has just been completed at Mt. Clair, New Jersey, at a cost of $130,000; John Wesley Church,



Newman Memorial Church at Brooklyn, New York, purchased recently at a cost of $38,000. The group below represents progress being made in the program of assimilation and training for Christian service.

Right, the parsonage of the superintendent of the Philadelphia District, Central Jurisdiction.

New York, $48,000; White Plains, New York, $5,000 (purchased Jewish Synagogue); St. Mark's Church, Jersey City, purchased new building, church and parsonage, $45,000; new church and community house at Trenton, New Jersey, at a cost of $52,000;

John Wesley Church, Philadelphia, purchased a Lutheran Cathedral for $85,500; Haven Church expansion and parsonage renovation cost $9,500; Bethsaida Church built at a cost of $45,000; Tindley Temple Church purchased a lot for parsonage and community house at a cost of $26,000; John Simmons Church purchased property at a cost of $45,000; St. Paul, Jamaica, New York, new church, $36,000, building site $6,000, parsonage $4,000; New Rochelle, New York, purchased lot for $5,000.

Evangelism Undergirds the Church

Similar work is being done in other places. Wherever evangelism undergirds the entire church program, and the people have spiritual motivation, progress is made. It does not only mean that more people are won, but more work is done for Christ and His Church. The surrender and commitment to Christ and His way of life brings such development and Christian activities that moral, spiritual and physical activities will be improved in home, church, and community. Our evangelistic objective is to win people to Christ and His Church, and that religion shall be in all areas of life and in all relationship, making a better world for the good of man and to the glory of God.

See March *Shepherds*
For Evangelistic Success
of Conferences in 1949
HOW TO WIN 1 FOR 14 IN 1950

"See You in Church" Day Proclaimed

Gov. Gordon Browning is shown signing a proclamation designating Sunday, November 27, as "See You in Church Sunday" Day in Tennessee and urging each citizen to attend his own church on that day, and "strive for a new understanding of the spiritual values which have made our country great, and on which the future of the world depends."

Looking on are the Rev. W. Wood Duff (left), president of the Nashville Association of Churches, organization sponsoring the movement, and Ray Clouse, chairman of the "See You in Church Sunday" committee of the association.

The movement, which began here three years ago under the auspices of the Methodist Laymen's Club, is now observed on a nationwide basis. The non-denominational program is designed to increase regular church attendance on a year-round basis. Sunday is the concluding day in this year's two-month campaign.

—Reprinted from the Nashville *Banner*, November 24. Photograph used by courtesy of the *Banner*.

The "My Church Attendance Record" card, illustrated at the right, will be found invaluable in promoting regular Sunday attendance during Lent.

Order one for every member of the church, church school, and constituent member, and place in their hands early—preferably at the time they sign the Church Loyalty Covenant Card printed on page 29.

(Order from *Tidings*, 50¢ per 100)

My Church Attendance Record

Name _____

Address _____

First Sunday in Lent through Easter

February ☐ 26 —— March ☐ 5 ☐ 12 ☐ 19 ☐ 26

April ☐ 2 Palm Sunday —— ☐ 9 Easter

Your church asks that you keep your own attendance record and bring this card to church the first Sunday after Easter

"See You in Church Sunday"

"The means of building up every part of our church life. . . . We give thanks to God for this *See You in Church Sunday* idea."—See inside front cover

"I gave my laymen *Shepherds*, and they went to town with the *See You in Church Sunday* campaign. It really works."—A pastor's testimony that is being duplicated many times.

"See You in Church Sunday" posters, stickers, letterheads, and cards are printed with rich blue ink

Number			Amount
_____	**SHEETS OF STAMPS,** saying "See You in Church Sunday"	25¢ per sheet of 100	_____
_____	**POSTERS** (14x11 inches) saying "See You in Church Sunday" Two-ply cardboard, for advertising in stores and other public places	5¢ each	_____
_____	**Sets of the NEW POSTER SERIES** (11x8½ inches) Five different posters to the set, each with a different message, and printed in different colors. Will attract attention. Sets not broken.	25¢ per set; 5 sets for $1.00	_____
_____	**LARGE STICKERS** (4¼x3⅛ inches) Put a sticker in the window of every home and automobile	50¢ per 100	_____
_____	**SMALL STICKERS** (same size as at top of this page) For sticking on letters, letterheads, automobiles, etc.	50¢ per 100	_____
_____	**LARGE MATS** (2 column—about 4x3 inches) For newspapers and other advertising	15¢ each	_____
_____	**SMALL MATS** (1 column—same as at top of page) Be sure and furnish your newspaper articles on "See You in Church Sunday"	15¢ each	_____
_____	**LETTERHEADS** (8½x11 inches) with "See You in Church Sunday" emblem Excellent for sending out a letter on church attendance during Lent. Use your regular church envelopes for this.	$1.00 per 100	_____
_____	**BUTTONS**—Celluloid "See You in Church Sunday" buttons For pinning on coat lapels, shirts, dresses, etc. Will stimulate attendance, especially among children and youth. Order in lots of 50 or 100	$3.00 per 100	_____
_____	**RADIO TRANSCRIPTION RECORD,** 24 spot announcements 16-inch record, 33⅓ r.p.m., 12 "See You in Church" announcements on each side.	$5.00	_____
_____	**5 RADIO SCRIPTS,** designed for 15-minute "See You in Church" programs	$1.50 the set	_____
_____	**"YOUR CHURCH IS CALLING YOU"** A "See You in Church Sunday" invitation card suitable for mailing or carrying to homes.	60¢ per 100	_____
_____	**"THE CHURCH HELPS MY FAITH,"** a card, 5½x3½ inches	60¢ per 100	_____
_____	**INSTRUCTIONS FOR VISITORS** A booklet that every "See You in Church Sunday" loyalty attendance visitor should have in advance. It will be his inspiration and guide.	5¢ each	_____
_____	**WORKER'S AGREEMENT CARD** for enlisting the workers. If the worker signs a duplicate card for himself, it will be helpful.	50¢ per 100	_____
_____	**CHURCH LOYALTY COVENANT CARD.** Illustrated on page 29. Card for the visitors to carry into the homes to register the decision of every member to attend church regularly.	50¢ per 100	_____
_____	**LOYALTY ASSIGNMENT ENVELOPES** For making assignments to the visitors and receiving their reports.	60¢ per 100	_____
_____	**ATTENDANCE REGISTRATION CARDS** to check attendance and find prospects Order one for every person who will attend on the Sundays you plan to register the attendance.	50¢ per 100	_____
_____	**MY CHURCH ATTENDANCE RECORD** for a person to check his own attendance. See page 32. This card asks a person to check his own attendance, Sunday by Sunday, through Easter.	50¢ per 100	_____
_____	**I GO TO CHURCH SUNDAY.** New leaflet by Dr. George W. Crane This leaflet by the eminent newspaper columnist should be in every home.	$1.50 per 100	_____
_____	**LET'S GO TO CHURCH,** four-page leaflet that pastors like	$1.00 per 100	_____
_____	**WHY I GO TO CHURCH,** reprint of a famous article from *Coronet*	$1.00 per 100	_____
_____	**WHEN YOU ATTEND,** a card on church attendance for mailing or handing out	60¢ per 100	_____
_____	**"I BELIEVE IN THE CHURCH,"** new leaflet by Prof. N. Bond Fleming	$1.50 per 100	_____

TIDINGS ORDER BLANK

For good results use TIDINGS materials as announced in Shepherds magazine

TIDINGS ORDER BLANK, Continued

MOVIE TRAILERS

No. | | | Amount

_____ **MOVIE TRAILER NO. 1** (45 seconds) "See You in Church Sunday" $7.50 _____

_____ **MOVIE TRAILER NO. 2** (30 seconds) "See You in Church Sunday" $5.00 _____

BOOKS TO DEVELOP THE SPIRITUAL LIFE

_____ **A PRIMER OF PRAYER,** by Charles M. Laymon 35¢; 20 or more 25¢ each _____
Just off the press. Supply your church with it.

_____ **Our Protestant Faith,** by William R. Cannon, 64 pages 35¢; 12 for $3.00 _____
A new book for the layman, written in 10 inspiring and stimulating chapters.

_____ **A Protestant Primer,** by Clarence Seidenspinner 25¢; 12 for $3.00 _____
Revised edition, 64 pages. Highly recommended by all.

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry, 96 pages 35¢; 25 or more 25¢ each _____
To give the member a grasp of the fundamental beliefs.

_____ **The Methodist Primer,** by Bishop Charles C. Selecman, 64 pages 25¢; 25 or more 20¢ each _____
An excellent book for every Methodist home. More than 400,000 distributed.

SURVEY AND PROSPECT CARDS

_____ **Friendly Community Study (Survey) Cards** 50¢ per 100 _____
Order one for every home in community, and some extras for duplicates

_____ **Friendly Community Study folders** 2¢ each _____
A folder of instruction and help for those making the survey

_____ **Friendly Community Study envelopes** 60¢ per 100 _____
Order one for each worker each day. Minimum order, 50

_____ **Prospect and Assignment Cards** 50¢ per 100 _____
Build up prospect list and fill out these cards in advance. You have more prospects than you think. We suggest making duplicate prospect cards.

TURN OVER CHARTS—FILMSTRIPS

_____ **TURN OVER CHARTS,** for pastors to train laymen in visitation evangelism $12.00 the set _____
These charts, prepared by Dawson C. Bryan, entitled "They Went Forth—Two by Two," cover four training sessions. 118 poster-size pages, 18x28. Two colors. A work of art.

_____ **FILMSTRIP,** "Bringing Christ to the Home" with sound recording, to motivate and demonstrate visitation $12.50 _____
A 15-minute filmstrip, 35 mm., with sound on regular phonograph records. 12-inch records. 78 r.p.m.

_____ **DIRECTOR'S TRAINING CHARTS,** for district superintendents and Conference and District Directors to train pastors to train their laymen in personal and visitation evangelism, 81 two-color pages, 23x34 ($10)—100-page Director's Meeting Guide ($2) which is essential. The Charts and the Guide $12.00 _____

OTHER HELPFUL ITEMS

_____ **WHAT EVERY METHODIST CAN DO,** by Harry Denman $2.00 per 100 _____
New leaflet written for a real ADVANCE in the spiritual life of the individual and the church. Two colors.

_____ **STICKERS,** National Week of Visitation Evangelism. See page 2. 35¢ per 100 _____

_____ **SMALL MATS,** National Week of Visitation Evangelism. 2x1½ inches. 15¢ each _____

_____ **LARGE MATS,** National Week of Visitation Evangelism. 4x3 inches. 25¢ each _____

_____ **"THE LAST SUPPER"**—Preaching picture by Howard Ellis in full color $5.00 _____

_____ ..... _____

_____ ..... _____

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Total Amount of Order _____

ORDER BLANK

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked

( ) Payment enclosed

( ) Charge to treasurer

( ) Charge to my account

Rev., Mr., Mrs., Miss _____ NAME

_____ ADDRESS

_____ Church Treasurer

_____ Address

Date _____ Order placed by _____

To supplement the

"See You in Church Sunday"

POSTERS
(14 x 11 inches)

BUTTONS
(for coat lapels)

STICKERS
(4 x 3 inches)
and
(2 x 1½ inches)

(illustrated below)

We Offer You Now

"See You in Church Sunday"

STAMPS

of the same design
but slightly smaller

and cheaper

PERFORATED
IN SHEETS of 100
like postage stamps
25¢ per sheet of 100

Use these stamps on all your personal and church mail

DURING LENT

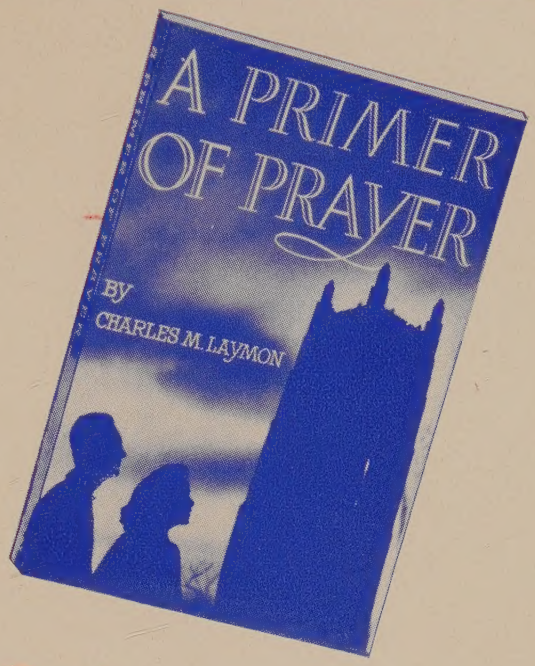
Start your people to seeing and thinking and saying "See You in Church Sunday"

Every face turned toward
THE HOUSE OF GOD
is a blessing to the community

Order a thousand today

TIDINGS

"Timely, yet Timeless"



A New Book

That will take a prominent place alongside of the popular *Methodist Primer, A Protestant Primer,* and *The Primer of Evangelism.*

A PRIMER OF PRAYER

by Dean Charles M. Laymon

Scarritt College

Is designed to make prayer a real and vital experience in the lives of the "average layman" in our churches. It is certain to provide spiritual enrichment during Lent for every church which uses it.

A Primer of Prayer is practical, dealing with the most frequently asked questions about prayer, as:

What Happens to Us When We Pray?
What Must We Believe to Pray?
How Can We Pray for Others?
Is It Christian to Pray for Things?
Is Prayer Always Answered?

Put a supply on a display table *now* where members and visitors may buy it. 96 pages—12 chapters, attractive two-color cover. Single copies, 35¢.

25¢ each in quantity of 20 or more

TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

The Way of Life

BY JESUS OF NAZARETH

(THE SERMON ON THE MOUNT)

A Brochure for 1950

Ministers and laymen alike in this generation have become accustomed to finding special information in brochures—attractively printed pamphlets that tell in brief compass a particular message. THE UPPER ROOM has prepared a brochure that is aimed to meet the special needs of 1950.

This is a message that is as meaningful and pertinent and as up-to-date as any coming from our presses. For centuries each generation has found in the Sermon on the Mount a practical interpretation of the Christian message. Men of all ages and of all creeds can find here the condensed essence of the Master Teacher's rules for living. Here are laws for nations as well as individuals. Here are the guiding principles for a bewildered age. Here is presented a power stronger than machines, or atoms, or hates.

THE WAY OF LIFE

In a handy pamphlet printed in large, readable type and paragraphed in present-day style (but clinging to the familiar language of the King James Version), the Sermon on the Mount is not only a tract for the times but "The Brochure for 1950."

You will find a multitude of uses for this brochure. Its attractive cover, printed in two colors and illustrated with Sallman's Teaching Christ, make it an attractive gift or greeting card. Its easy-to-read format will be a method of opening the Bible to many who find the traditional binding and style a barrier to its message. Send for a supply now.

Sample copy, 10¢. Twelve copies, $1.00. One hundred or more, 6 cents each.

The Upper Room

1908 Grand Ave. **Nashville 4, Tenn.**

Sec. 34.66 P. L. & R.

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